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Pré l'Evêque
15 7bre 21.

John Adam.

MEMOIR

OF

JOHN ADAM,

LATE MISSIONARY

AT

CALCUTTA.

LONDON:

PUBLISHED BY J. CROSS, 18, HOLBORN;

ALSO SOLD BY JACKSON AND WALFORD, ST. PAUL'S CHURCH YARD; AND SIMPKIN AND MARSHALL, STATIONER'S COURT.

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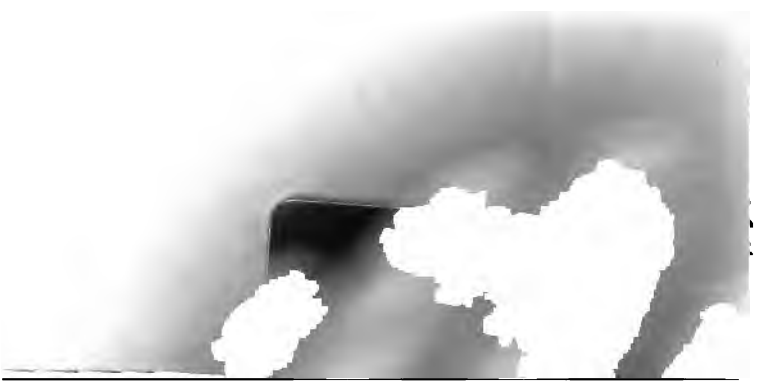

CROSS, PRINTER,
18, HOLBORN, OPPOSITE FURNIVAL'S INN.

TO

THE BELOVED AND REVERED PARENTS

Any Profit arising from the Sale of this Work, will be devoted to the Cause of Missions.

HIS UNOBTRUSIVE, BUT MOST ESTIMABLE ER,

IS AFFECTIONATELY INSCRIBED

BY

THEIR SURVIVING CHILDREN.

MEMOIR,

&c.

In tracing the progress of the Church through the wilderness of this world, it is delightful to observe how God has from time to time selected from the general body, individuals qualified for discharging difficult duties, encountering extraordinary trials, and sustaining the responsible office of leaders in holy enterprizes. These, while they shine as lights in the world, manifesting to ungodly sinners the efficacy of divine grace, and the veracity of divine promises, serve the no less important purpose of elevating, in the view of their brethren, the standard of holiness, (not above the point at which the Scriptures fix it, but that to which the common consent of the Church in its imperfectly sanctified state is too apt to descend,) by illustrating and familiarizing the reflected image of their perfect pattern. Some of them have been honored to confer these benefits not only upon the generation contemporary with themselves, but to stand out in the records of the Church in such bold and prominent characters, as to draw the attention and engage the admiration of all succeeding ages, who look back to their examples as furnishing the most unequivocal indices of duty, and who then know best how to appreciate the emi-

nence of their honorable distinction, when themselves are called to exercise their transcendant virtues. Among these, the Scriptures exhibit many names, illustrious in their own day, and no less illustrious now that centuries have rolled by, attesting in the strongest manner the inveterate enmity of the carnal heart against the whole will of God, and the sovereignty of divine grace, which alone makes the grand discrimination. And later times have not been wanting in specimens of holy fortitude and heroism under all the varying circumstances of trial and difficulty. During the long night of anti-Christian darkness, how gladdening is it to discover here and there a champion for the truth, whose testimony, corroborated by example, though often enervated by prevailing superstition and error, still proved its divine origin, and was blessed in leading to "glory, honour, and immortality" the souls which embraced it.

And how many others have there been in all ages, who, not attaining to these first ranks, have rendered themselves conspicuous in their narrower spheres, shedding around them an atmosphere radiant with holiness, and pursuing steadily the path of duty, whether it led through the sweet scenery of domestic retirement, or opened on the commotions of public life, or diverged into the barren desert.

Among this daily augmenting number, was the subject of this brief notice, the Rev. JOHN ADAM; a few simple memorials of whose devoted life and early death are here collected. He was born in London on the 20th of May, 1803, and was dedicated by the faith and love of his parents to God in baptism, in the Weigh-house, by the hands of the Rev. J. Clayton.

As a child, he was distinguished by firmness, an obstinate independence of spirit, and strong resistance of controul; qualities which modified and sanctified, were prominent features in his matured character. He possessed strong affections, and his disposition was peculiarly sociable; he delighted in obtaining new friends wherever he could find them. In learning he was remarkably slow, and it was long before he was able to read with any propriety, or to spell very common words without the most egregious inaccuracy.

At the age of 11, he was placed at school under the care of Dr. Thomas May, of Enfield, where he enjoyed the advantages of a solid education for several years. During this time, the retiring modesty of his disposition, and a singular susceptibility of feeling, disqualified him for entering with spirit into the boisterous sports of his companions, and led him to prefer solitary amusements, in cultivating his garden, where, there is reason to believe, his mind was much occupied with serious thought. He has frequently mentioned with gratitude the admonition of a friend who visited him at school, as having suggested some very solemn reflections.

In the account he gave at his ordination of the beginning and progress of that change of heart, which terminated in a life so eminently consecrated, he thus described the state of his mind from this time: "The taste of a companion for poetry, led me to peruse the writings of the celebrated Cowper. On leaving school, 'The Task' was constantly in my hand; large portions of it were committed to memory; and to share the joys, and possess the hopes of the man who could 'lift to Heaven an unpresumptuous eye, and smiling say,

My Father made them all,' became a ruling passion in my breast. At the age of sixteen, secreted in the bosom of my family, serious impressions deepened; I remember no particular sermon, nor any extraordinary event; a regular attendance on the means of grace in this place of worship, (Dr. Smith's, Hackney,) the society of beloved friends, and the reading of select authors, produced this effect. Opportunities for retirement were sought after, the actions of the day were scrutinized, and reading the Scriptures and prayer attended to as duties. Yet great ignorance on the most important topics of religion brooded over my mind. Sin was not viewed in its heinousness, in its influence upon the heart, and in its dreadful consequences. The Saviour was not prized—yea, must I not confess, that whilst familiar in theory with his gospel, and hearing his name preached from Sabbath to Sabbath, as the only ground of a sinner's hope, was unknown by me; and it was the approbation of men, rather than the approbation of God, which I sought. Spiritual pride and self-righteousness, gained fearful ascendancy in my mind. The language of the Pharisee, 'I thank thee that I am not as others,' and the conduct of the Jews, who went about to establish their own righteousness, but too truly depicted my own character. With shame and confusion of face would I confess my sins—my sins against conscience and the law, against light and the Gospel; that what I then called repentance was only mortified pride; that knowledge was mistaken for faith; excited feeling for love; and external acts for obedience. How true it is 'the natural man receiveth not the things of the Spirit of God, because they are spiritually discerned.' In the

most favorable of all circumstances, amid all the means of improvement, under the very sound of the Gospel, and in the Sanctuary, did I reject the only foundation of hope, expose myself unsheltered to divine indignation, and commit the heinous offence of despising a proffered Saviour."

His studious habits, the seriousness of his deportment, and especially his kind disposition and amiable manners, rendered him an object of respect and affection during his two years' residence at home. Many difficulties occurred in deciding upon an occupation for life; he had no particular predilection, and nothing eligible offered to fix his choice. About this time, the privations of the Rev. C. Malan, of Geneva, had excited peculiar interest and sympathy in the minds of English Christians, by whom he was encouraged in his plan of receiving into his family and superintending the education of young men, an office for which his transcendant talents and high attainments eminently qualified him. In the summer of 1821, Messrs. Guers and Gonthier came from Geneva, to obtain ordination from the Congregational Ministers in London, which had been denied them on account of their evangelical sentiments by the pastors of Geneva. It was suggested, and resolved that John should be placed under the care of Mr. Malan, to pursue a variety of studies, the better to qualify him for the selection of a profession, and subsequent proficiency in it. The return of Messrs. Guers and Gonthier afforded a favorable opportunity of travelling in company: the arrangements were soon completed, and he left London August 1st, 1821, with the Rev. H. Pyt, to join the party at Paris. His first letter from Paris, addressed

to his mother, described the circumstances of his journey, and his observations upon the variety of objects which had attracted his attention. The second, dated Pré l' Evêque, Geneva, August 22nd, 1821, written at various times, contains an interesting account of his route to Geneva, and his first impressions on arriving.

"DEAR MOTHER,

"Being now seated in my little room in the midst of Mr. Malan's garden, and being refreshed after my long journey, by a comfortable night's rest, and a most delightful walk this morning beside the lake, I take up my pen to give you some little account of my journey, and of my pleasant situation with Mr. Malan. I left Paris on Sunday afternoon, and arrived at Geneva on Thursday evening, after a prosperous journey. I was not a little fatigued, having slept but one night upon the road. We reached the Brenta Mountains on Wednesday. The ascent is by a winding road, cut into the solid rock. When we had proceeded two or three miles, we came to one of the most lovely scenes I could have conceived; a beautiful valley, watered by a meandering brook, swelled by the preceding day's rain, lofty mountains on both sides, one side covered with green, diversified with different coloured rocks, the other side more bare toward the heights, through which the road was cut. The view in the front was bounded by a lofty mountain, covered with verdure, with two little foaming rivulets as white as snow, gushing out near the summit, and trickling down its side. Behind, the scene was almost unbounded; a vast extent of flat country on which the setting sun shone with its parting gleam, and through the centre

of which flowed a large river, appearing at intervals. The same night, we had a view by moonlight, which I shall not attempt to describe; it was magnificent beyond conception; the solemn stillness and serenity of the scene, tended to fill the mind with the most delightful ideas. The next day we had the first view of the Alps, covered with snow, and their summits enveloped in clouds, though it was then quite fine and clear; Mount Blanc is in the midst, towering above them all, making the rest appear comparatively small, and soon the blue lake of Geneva appeared beneath us. It is impossible for me to give you an idea of the loveliness and magnificence of this scene: I was filled with wonder and admiration. We reached Geneva at six o'clock, and soon had the pleasure of seeing dear Mr. Malan. I was struck with his appearance at first sight; he immediately brought to my mind the worthies of the primitive Church, so much he resembled the pictures I have seen of them, in the simplicity of his dress, the steadfastness and serenity of his countenance, and in the peculiarity of his hair, which is rather long behind, the forehead left bare, and on each side a few little curls. There is an inexpressible sweetness in his features and manners, such as I have noticed in no one else. He received me with the utmost cordiality, and in what I yet know of him, all my expectations concerning him, which were raised to a great height, have been abundantly answered. All he says, and all he does, evinces itself to be directed to the the one main object—religion. We never begin even the most trivial study without prayer. We rise about five, and study till seven in our rooms, then go to the chapel, where Mr. M. reads a chapter of the New

Testament, and afterwards makes observations upon it in application to his 'chers amis,' as he always calls us: we begin and close with prayer. At eight we breakfast altogether; this is most delightful, he looking upon us, and treating us all as his own children, and we looking up to him, and loving him as a father. With Mrs. M. I am highly delighted, she is truly 'so kind,' so like a mother to us all. After breakfast, we study French, Latin, and Greek till twelve; at one o'clock every day, Mr. M. gives a lecture on the French grammar, and at two, another on chemistry, &c.; at three, we go into the church with our Bibles, and Mr. M. being with us, read to ourselves five chapters of the Old Testament, when he asks us whether we have any questions to put, or any observations to make; he also makes some remarks; and at four we dine. After dinner we are at liberty to do as we please, to study, or row upon the lake, or walk, or bathe. There are eleven young men, and two more are expected. I shall expect a letter before I write again; it will afford me the greatest pleasure, more especially if my beloved mother should write it. Adieu."

The following extract from a letter of Mr. Malan's to Dr. J. P. Smith, shews that the first favorable impressions were reciprocal. "Veuillez faire savoir à M. Adam toute la joie que me donne la douce société de son fils." A letter to his sister at the same time, furnishes some additional information.

"According to Mr. M.'s advice, and the strong wish of the drawing-master, who was very much pleased with my sketch-book, I give an hour to drawing every

day. Though I think there are other things more important which demand my attention, yet, upon the whole, as I am very fond of it, and am in one of the loveliest situations for practising it, and as Mr. M. thinks it our duty to improve as much as possible every talent put into our hands, not knowing what occasion we may have for it, I gladly concur. Twice a week there is a lecture in the chapel at seven o'clock, on Tuesday and Friday. So far as I am able to understand Mr. Malan, never did I hear a preacher who came so near to my idea of what a minister ought to be. It is self-evident that every word he says comes from the bottom of his heart, and he has a peculiar talent of divesting religion of that formality which is too generally thrown over it. He speaks to all whom he is addressing with the most winning sweetness, and draws them with the cords of love, by the most powerful and persuasive eloquence.

"The few times that I have heard him in that simple, neat, and pretty church, every ear attentive to his words, the generality of his hearers those who have suffered severe persecution for the cause of Christ, himself having given up every thing, father, mother, yea, all, I have had feelings thrill through my breast which I know not how to express.

"I have a very comfortable little room; it is in a little building in the garden, above where they used to assemble before the church was built. I have in it every thing I could wish, and enjoy it very much."

An excursion to the romantic scenery of the valley of Chamounie, in company with the Rev. And^w. and Mrs. Reed, and other friends, afforded him a high

gratification, and indulged the delight he felt in the contemplation of nature. A letter to his sister K. refers to some particulars connected with it.

" *Pré l'Evêque, Sept. 27th,* 1821.

" DEAR SISTER,

" With the feelings of the warmest love and affection for you all, I avail myself of another opportunity of sending a letter to England. The pleasure experienced in reading your invaluable letter has not yet worn off. Oh no! it made too deep an impression in my heart, fraught as it was with the warmest love, the the most valuable advice, and the affectionate prayers of those whom I love best, and with whom though absent in body, I trust I am often present in spirit. The hasty letter I wrote at Chamounie to my beloved mother, Mrs. R. kindly undertook to deliver into your hands, with a little box of seeds of flowers that grew among the Alps, for dear K. I hope they will flourish under your care. I believe they are very beautiful. Much, my dear sister, have I seen of the works of the Lord, and the wonders of his hands; and truly can I say with the Psalmist, ' O Lord, how manifold are thy works; in wisdom hast thou made them all;' and indeed, it is necessary to see these stupendous works of Divine Power, to conceive of them. The eye, as it travels up the astonishing height, is wearied before it reaches the summit, encompassed with clouds. It is necessary to see mountains, in order to understand the force and beauty of many expressions scattered through the Bible, particularly the Prophets. Mrs. Reed was struck with that passage, ' As the mountains stand round about Jerusalem, so the Lord is round about

them that fear him.' Also Christ our rock. The mention in the Psalms of the mountains trembling at the presence of God, occurred to our minds.

"The kindness and heartfelt love, dear sister, with which your letter is filled, overcame me, and roused all the latent affections of my heart towards you all; and my beloved mother's and dear brother W.'s, as well as delighting me beyond expression, I am sure at least for the time, improved my heart too. My heart often wanders among the dear, dear friends—that beloved circle, amongst whom I have spent my happiest hours. I desire with my whole heart to remember you with the most affectionate prayers morning and evening before the throne of our common Father, there to implore those blessings which God alone can give, and which, in the name of Jesus, we are invited, nay, commanded to pray for. Oh, my beloved sister, I would entreat your earnest prayers, that I may be made diligent to improve aright the peculiar advantages now put into my hands; that I may be enabled to follow with fervency of spirit that faithful example which is brought so closely under my attention, which is daily and hourly before my eyes; that I may *daily* 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, whom to know is life eternal.' With affectionate duty to my dear father and mother, and kindest love to brothers and sisters and aunt, I remain,

"Your loving, though absent brother, J. A."

The representation given in these letters of the character of his beloved friend and tutor, could not fail of exciting in the minds of his family at home a very lively interest, and of preparing them to appreciate

every expression of his friendship. The kindness which dictated the following note, enclosing a faithful likeness of his pupil, beautifully executed by his own pencil, is one lovely manifestation of that comprehensive spirit of Christian love pervading his entire character.

" *To Mr. Adam.*

16 7$^{bre.}$ 1821.

" MONSIEUR ET AMI,

" Veuillez accepter de la main de votre frère en la foi l'esquisse ci-jointe. Notre bien cher Adam nous est tellement agréable, que nous sentons toute la grandeur de votre privation ; puisse ce crayon l'adoucir à quelqu' égard. Ce cher jeune homme paroit heureux avec son nouveau père. Nous l'aimons comme un fils. Le Seigneur est avec lui, j'espère, et son cœur me semble attiré fortement à la vie du ministre de Christ: Dieu vous accorde la grâce de voir ce cher fils annonçant fidèlement la parole de vie. Je ne vous dit que ce peu de mots ; le porteur de ce billet, mon ancien ami, part demain matin, et je n'ai que quelques minutes. Elles suffisent pour vous assûrer, vous et Madame, de toute notre affection en Christ. César Malan."

An important era soon occurred in our dear John's spiritual history—a transition from the bondage of the law to the liberty and peace of the Gospel; a realizing for the first time of the immunities and privileges consequent upon believing in the Lord Jesus Christ, " with the heart unto righteousness," whence originated his desire and determination to dedicate his life to the service of his Redeemer. As this was the grand turning point upon which rested his future character

as a Christian and a minister, and particularly his warm-hearted devotement to missionary work, it will be well to view it as described in his own words, both at the time, and some years subsequently. A letter to his father contains the first notice of it.

Pré l'Evêque, November 29th, 1821.

"DEAR FATHER,

"Since I last wrote to you, I have been led more seriously than ever to consider the state of my soul, and in a conversation I have lately had with Mr. Malan, he has clearly convinced me that hitherto I have in reality been seeking out my own righteousness, instead of that righteousness which is alone in Jesus Christ. He has, by the blessing of God, convinced me (which I have heard, and perhaps understood for a long time) that there is one name given under Heaven by which we can be saved. That it is not by any works of righteousness that we can do, not by any thing in us, but only by the cross of Jesus Christ, for God hath said, 'Whosoever believeth in the Lord Jesus Christ, shall be saved.' That it is not the mere knowledge of this in the head, but the receiving it into the heart, that produces its saving effects. Oh how is this satisfying to the soul to know that the work is finished, that its salvation is accomplished for ever. Oh what peace does it diffuse over the whole man! that peace which the world can neither give nor take away. From this change in my views, I have been brought to meditate on my dedication to the work of the Lord; to give up myself, should it be his will, to the sacred ministry, to make known unto others the good news of salvation by a Redeemer. To this end

I shall direct all my studies, and praying for the direction and guidance of God's Holy Spirit, I shall leave all in his hands, knowing that if it be his will, he will open the way before me. I would earnestly entreat an interest in your prayers, and in those of my beloved mother, brothers and sisters, with this view. O how can I be sufficiently sensible of my invaluable privileges? I am surrounded with all outward helps, perhaps as favorable as it is possible, to prepare myself for future usefulness wherever I may be conducted in the providence of God; I pray that I may be made diligent and careful to improve them, and that amidst all, I may not neglect the one thing needful, the religion of the heart, the constant study of the word of God, the strengthening of my faith from day to day: thus will they be sanctified and blessed. My thoughts often turn homewards on the many dear friends I have left behind, particularly our beloved, dearly beloved circle. Wishing them every blessing, temporal and eternal, and with the most affectionate and dutiful love, &c. &c. J. A."

In his reply to the questions proposed at his ordination, he thus referred to the cheering and enlivening influence of the Sun of Righteousness shining into his heart, to "give the light of the knowledge of the glory of God in the face of Jesus Christ."

"About three months after my arrival at Geneva, a conversation with my beloved tutor relieved my mind of a most oppressive burden, and made me a partaker of the liberty wherewith Christ makes his people free. The light on that memorable occasion burst into my mind with peculiar effulgence. The finished work of

the Saviour, the free promises of God in him, the covenant of grace in his blood, and eternal life, the purchase of his merits, were then unfolded, and, as I cannot doubt, applied by the Spirit to my heart. The scales fell from my eyes, joy inundated my bosom, my lips uttered praise, Christ became my life; 'being justified by faith, I had peace with God, through our Lord Jesus Christ.' The Bible was read by me with peculiar and unknown pleasure, as now interested in its contents; it was no longer a sealed book; glory shone from every page of the inspired volume, and a knowledge of Christ and of his salvation, was a key that unlocked all its mysteries. In these favoured circumstances, my views of divine truth day by day matured; the society of those who had suffered persecution for the cause of Christ was my constant privilege, and the faith, and love, and devotedness of the esteemed instrument of my conversion urged me forward in the path of obedience. Since that time, the peace then given has never entirely forsaken me; it hath both flowed from and conducted me to the Saviour, as the 'Author and Finisher of our faith,'—it has weaned me from the world; it has taught me to hate sin, to mourn over its commission, and earnestly desire complete emancipation from its power; it has united me to my fellow Christians, so as to esteem them as the excellent of the earth, and count them brethren; it has delivered me from the slavish fear of death, and given me 'a hope full of immortality.'"

Mr. Malan, who witnessed with delight the change in his pupil's mind, soon wrote to his father the following beautiful letter of Christian felicitation:—

" Monsieur et Ami,

" Je crois pouvoir vous donner la bonne nouvelle qu'il s'est fait en notre cher Adam, un changement bien heureux, le plus heureux de tous ; j'espère fortement que le Seigneur lui a donné le sceau de son Esprit, et que ce cher jeune homme connoit maintenent avec certitude l'amour de Celui qui l'a fait ainsi passer dans le royaume de sa merveilleuse lumière. Ce bon et intéressant ami, dès son arrivée chezm oi, s'étoit montré le plus sage, le plus appliqué de mes élèves, ou plutôt de mes amis, de mes enfans ; il avoit été, il étoit un modèle en tout, et gagnoit tous les cœurs par sa douceur, sa complaisance, sa pieté. Mais je craignois qu'il n'y eût en lui quelque défaut de foi, de vue de l'amour dèsson Redempteur. Je le voyois triste et préoccupé ; il lui manquoit de la joie, quand il me parloit des choses de Dieu. J'eus avec lui, il y a quelques jours, un entretien sèrieux â ce sujet, et j'ai tout lieu de croire que notre bon Sauveur lui manifesta alors tout son amour, toute sa fidélité. Notre ami reconnoit aujourd'hui qu'il avoit toujours unis quelque propre justice entre son Redempteur et son âme ; qu'il attendoit d'être plus saint, pour être sûr d'avoir été reçu du Sauveur ; qu'il n'osoit pas encore croire au sacrifice propitiatoire, â la grâce gratuite du Fils de Dieu ; en un mot, qu'il faisoit de la foi qui sauve, la foi déjâ rendue parfaite par les œuvres de la charité ; il vouloit aimer sa mère avant que d'être nè. Le plus heureux résultât de la pleine vue de son salut qu'il a acquise, a été qu' il a senti dans son cœur le désir prononcé de se consacrer au service de son Sauveur, en dirigeant ses travaux vers le Saint ministère de la Parole. Dieu soit béni pour cette vocation intérieure qu'il addresse ainsi

à vtre fils ; c'est une grande joie pour vous, et Mad^{e}. Adam, c'est une couronne placée sur vos têtes. Je partage votre satisfaction ; je vous en addresse mes félicitations les plus cordiales. Les études de notre bon ami sont dans le meilleur chemin. Il a beaucoup à faire, et il le fait joyeusement, et sous le bénédiction de Dieu, qui est avec lui. Nos travaux sont reguliers et bornés à peu d'objets ; le Latin, et le Grec, la logique, et les études de philosophie naturelle, le François approfondi, les lectures utiles. Si la volonté de Dieu en que votre fils demeure l'été prochain à Genève, il se mettra de suite à l'Hebreu, et á la composition des discours sacrès. Il faut qu'il se fortifie actuellement dans les premières connoissances.—Je ne sais point, Monsieur, si vous avez reçu un portrait de ce cher fils que je vous ai envoyè avec une lettre par Mon^{r}. J. Agréez l'assurance de mon amitié cordiale en Christ notre Seigneur. C. Malan."

A letter to his sister E. at the beginning of the next year, adverts to the same all-absorbing subject.

January 4th 1822.

"Dear E.

"You will have learnt from my last letter to my father, my determination, under the will and guidance of God, to devote myself to the service of the ministry, and to give up my life, should it be the pleasure of Him who orders and guides all things, to preaching the Gospel of Christ. Under this resolution, I now direct all my studies, and feel no little satisfaction and contentment in having some determinate end—some definite object in view. It is, as you are well aw[illegible]

a solemn and important thing; no common or trifling office to be an ambassador of God to men. I would pray, and would entreat an interest in all your prayers, that I may be daily impressed with its importance and magnitude, and that I may be fitted by Him in whom all the tressures of wisdom and knowledge are laid up, for the duties, to the performance of which he may call me. The last week I have been very busily employed in changing my room. That I had before was separated from the house, and though very tranquil and agreeable for study, I found it rather lonely. The chamber I now occupy is most comfortable for size and neatness, and particularly agreeable at this time while the snow is upon the ground, from its having a fire-place, while the other had only a *furneau*, a kind of oven, which, though it warms the room, is shut up out of sight, and does not possess the comforts of a fire-side. It is by no means an uninteresting thing to arrange an apartment, and place every thing in the most convenient order.—I find I have but little time for general reading: I am studying part of the French history, the time of Louis XV., with which I am not at all acquainted. Though so happy and comfortable here, I find my affections often wander towards home, and to the dear, dear friends I have left behind. I sometimes wish I could be with them a little time, or that they could be with me, to enjoy the beautiful scenery which surrounds me on every side, and frequently this wish is reiterated when I walk on the ramparts, from whence there is a most delightful view of the lake, the dark Jura, the mountain called Saléve, and the immense range of the Alps stretching beyond, as far as the eye can reach. Those mountains have been covered with

snow, and have a very beautiful appearance, especially at sunrise."

In the spring of this year, Mr. M. contemplated a journey to England, and was anxious that John should accompany him to visit his family. The proposal could not but gratify him exceedingly; yet, when the plan was abandoned, he readily acquiesced and remained at Geneva, with Mrs. M. and her family, while his beloved tutor refreshed his own spirits, and gladdened the hearts of many, with a joy not soon to be forgotten, by a sojourn among his British friends. This interval of cessation from the ordinary routine of study, was partly occupied by John in making an excursion with a friend among the Bernoise Alps, to Lucerne, Zurich, &c. The following letter is dated shortly after Mr. M.'s return.

"*Pré l' Evêque, July 30th,* 1822.

"DEARLY BELOVED MOTHER,

"Mrs. M. having expressed a wish when I should write next, of addressing a few lines to my dear mother, I thought I would sit me down immediately, happy in this opportunity of testifying my love, and giving you some little information. Our dear Mr. M. is now settled again, and things go on in their original peaceful manner. You can now, my dear mother, imagine with what delight I welcomed him home, and how rejoiced I was to see his face after so long an absence, and really I seem to be more closely united to him than ever. Yes, my prayer also shall unite with yours, that a portion of his spirit, or rather of what the Lord has bestowed upon him, may rest upon me.

How often do I wish you could hear his preaching, and sit with me under his daily and familiar instruction. This morning in the Church we read the 3rd chapter of Galatians, in commenting on which he clearly explained the difference between justification and sanctification, and illustrated it by this simile. He who wishes to be assured of his justification before God by the fruits of holiness, the state of his feelings, &c., is like a person who, wishing to ascertain whether a tree has really taken root, looks up to its foliage and blossoms. This might do very well on a fine sun-shining day, when the unction of the Spirit of God is on our hearts, and giving us as it were sensible evidence of his presence; but if, all on a sudden, a thick fog overspread the atmosphere, we look up in vain, for no foliage or blossoms are visible. Would it not be much better to lay hold of the trunk, and thus be assured? Instead of looking to ourselves, we should look simply to Christ, and say, with our eyes fixed upon the Cross, my Salvation is accomplished. If I have committed sin, or fallen under temptation, I should not doubt of my safety, but rather say, 'I am redeemed,' and then ask myself, 'How can I act thus? how can I, the servant of the Lord, do such and such things?' 'For we walk by faith and not by sight;' this being our rule, 'If we receive the testimony of men, the testimony of God is greater.' Thus my beloved mother, in the midst of our miseries, our coldness, our lukewarmness, and many forsakings of God, may we maintain true peace, not indeed without the sorrow of children, who having offended their father, acknowledge and mourn over their fault, never doubting, at the same time, the continuance of their

father's love. God did not love us at first for any good in us, but only for the sake of his Son; then it is only ourselves that cease to love, not God. Adieu, my mother. Cease not to pray for me, that I may be wholly given unto the Lord, to seek his will, and serve him in simplicity all the days of my life."

To his brother B.

"*Pré l' Evêque, August* 3, 1822.

"My dear B.

"You must not suppose that the great distance which separates us, or the long time which has escaped since we last saw each other, has at all cooled my affection; on the contrary, I find a double and increasing interest in every thing relating to you, especially since, by your last letter, I rejoice to find you are beginning to think seriously on the state of your soul. Yes, my dear brother, the sooner we begin the better. You, as well as I, have had the happines to be instructed from your very infancy in the truths of the Bible, and the knowledge of the Saviour—that knowledge which, when received into the heart, maketh wise unto salvation; but you must always remember that this is not the only thing necessary—no, this is not all, for we may be correctly and profoundly acquainted with the whole plan of the Gospel dispensation, and yet remain in utter ignorance of its saving power. Just in the same manner as a person attacked by dangerous illness may know well enough that such a root or such a medicine if taken would restore him to perfect health, yet if he neglect to use it, his knowledge will be of no use to him; he might as well have remained entirely ignorant. Thus, my dear B., you may have

learnt that you were born in a state of sin, and by consequence, of enmity against God; you may have learnt that you, with all your fellow creatures, are unable of yourselves to obtain the favor of God; you may have learnt that God in his great love to us, has not left us in this awful state of separation from him; but has given us his Son to be our Saviour; and yet if you do not apply these great truths to your own heart, and acknowledge before God that *you* are a poor sinner, utterly unable to do anything for yourself, either to atone for the transgressions of your past life, or to obtain his approbation for the future; if you have not *believed* the testimony of God, which says, my Son has made satisfaction for your sins, 'whosoever believeth on him shall not perish, but have everlasting life;' committing yourself to him for salvation; all this knowledge is vain, and will not save you. The whole plan of salvation is so simple to those to whom it is given to understand. 'If ye receive the testimony of *men*, the testimony of *God* is greater;' that is, if any one, for example, your mother, were to tell you that a debt you owed was paid, you would immediately believe her, and trouble yourself no more about it: in the same manner God says, (and which is most worthy of belief, God or your mother?) 'the blood of Jesus Christ cleanseth from *all* sin.' Believe, and you are saved. Ah, my brother, receive this, and you are happy. Look whether this be not what the Bible tells you. Then will you find a happiness not to be expressed—you may approach unto God as unto your father, and unto Christ as your dear Saviour. Then may you say, though I am a little child and know nothing, yet God heareth my prayers and knoweth all

my wants. And having done this, you will know that you are no longer your own, but 'bought with a price,' — that you are redeemed *not in sin*, but *from sin*, and all your desire will be to serve the Lord still more and more. I pray that what I have written may be blest to you, my beloved brother, and that God by his grace may give you to understand and receive it into your heart."

A letter to his father, dated October 1st, of the same year, contains sentiments which can be appreciated only by those, who however sensible of the charms of human learning, gladly, with the Apostle, "count all things but loss for the excellency of the knowledge of Christ Jesus the Lord."

...."My hands, as you may suppose, my dear father, are fully occupied. The studies of the Hebrew, Greek, Latin, French, and I may now add, the German languages, mathematics, music, and drawing, afford me a full and regular employment, besides the study of the Bible, which I desire to make not only an object demanding my attention, but as the very centre, the *ressort* on which every thing else shall turn. Ah! the more we are acquainted with this blessed book, the more we shall see the comparative emptiness of the most applauded efforts, not only of genius, but even of true and devoted piety; much more then of laying up stores of profound classical knowledge, or deep acquaintance with the wisdom of this world, which is foolishness with God. Christ crucified must be our theme, and we must determine to know nothing else if we would be truly wise. This shall be my constant

prayer. I find myself very happy with dear Mr. Malan, and in thus directing all my studies to one great end; and I am convinced that the blessing of God is attending my endeavours, giving me a love to the requisite labour, and though I can assure you I have sometimes found, that 'much study is a weariness to the flesh,' yet thanks be unto God, I can say, '*Labor ipse voluptas.*' Eighteen hours out of the twenty-four, with the exception of meals and occasional exercise, are devoted to these studies."

In reference to these pursuits, he thus wrote to his sister E. about the same time.

...."It is and shall be my constant prayer that all may be laid at the foot of the Cross, and my language for ever be that which should be familiar to all the children of God, 'Speak, Lord, for thy servant heareth.' And, without this, what is all our knowledge, what are all our attainments, what is all the wisdom of man, but so many bye-paths which lead us away from the narrow, unfrequented road, and after having followed them for a long time, we are left at length in the midst of labyrinths and precipices, where it will be impossible to retrace our steps, and to go forward is attended with inevitable ruin. Pray not, then, for your brother that he may possess splendid attainments and shining talents, for these are the things the world seeks after, and the Lord sometimes gives them to his ministers, thus employing all means for the calling of his people, and the perfecting of the body of his Elect; but rather pray, that in simplicity of heart, he may 'follow the Lamb whithersoever he goeth'; that he may go forth

to preach the good news of salvation, not in the excellency of man's wisdom, but with demonstration of the Spirit, and with power, determining, with the Apostle, to 'know nothing but Jesus Christ and him crucified.' My favourite book still continues to be Leighton's Commentary on Peter. My cry is, that the spirit that pervades the writings of this dear man may be more and more profoundly engraved on my heart. For the last two or three days I have been fully occupied in attending an old gentleman, a Quaker minister, who has spent eighteen months in traversing Holland, Norway, Sweden, Denmark, and Germany. He addressed our *troupeau* last Sabbath evening. Mr. M. and your brother acting as interpreters, for he speaks nothing but English. It was very solemn to hear the simple truths of the Gospel delivered from the mouth of this venerable old man. I have since accompanied him in his visits to several of the Pastors, and have esteemed his company a great privilege; for you are aware that the Quakers are very spiritual, scarcely suffering themselves to do any thing, however trifling, without first seeking the direction of what our friend emphatically calls the Great Power. Oh! may I be enabled to follow this aged disciple of our Lord in the simplicity of his walk and conversation, and his constant looking for the guidance of that Spirit which can alone 'lead us into all truth.' Then shall our lives be happy and useful, when it shall be, not so much we that live, but Christ that liveth in us. And we must never esteem any thing too small or trifling to be considered in a serious, and, to the Christian, most interesting view, if we do but believe the declaration of the Lord, that 'even the hairs of our head are all number-

ed;' and if we consider that our life is made up of a continual succession of what we are tempted to call insignificant events, and that 'from the least, the greatest oft originate.' Let us, then, be in earnest, my sister, in endeavouring day by day, as they are rapidly passing by, to be making at least some little progress in this life of piety; in applying to every situation in which we may be placed, this great rule which Mr. M. is perpetually pressing upon us; to ask ourselves frequently, 'What our Saviour would have thought, said, or done?' and if we are sincere, our conscience would certainly direct us, and then may it be said of us also, as formerly of the Apostles, 'they took knowledge of them that they had been with Jesus.' If you ask, whether I find in myself an habitual attention to this rule, I must answer, no. Alas! I am very far from it, but I think I see daily more and more its beauty, and desire that this may be the star which may arise, and shine still brighter and brighter in my heart, so full of darkness, so distracted and dissipated by ten thousand varieties. I have nothing more to add but the expression of every affectionate feeling towards my father and mother, (ah! how much I should like to see them,) and my kind, kind love to K., W. and B. You will kiss each of the little ones for me."

Extract of letter to his sister K.

"I observe your short account of the death of E. F., and for some time doubted whether it were the same with whom I walked round the garden some little time before I left home. We seem hardly willing to believe, when we hear of the death of those who, but a few weeks before, were surrounded with

the same blessings of health and youth as ourselves,—and if we are impressed, for the moment, by the undoubtedness of the fact, that he has departed hence, and gone into eternity, we neglect to apply it to our own heart, and in reality so to live as daily more anxious that we may be ready 'to depart, and to be with Christ, which is far better.' But this proceeds from the feebleness of our faith in the promises of our God, and the coldness of our love to him. For does the soldier sigh when his warfare is accomplished, and his labours cease? Does the son, beloved of his mother, flee her embrace after an absence of many years? Does he not on the contrary, long for the hour when he shall behold her he loves? Oh! my dear sister, how little do we enter into the spirit of christianity! how much—yea, it will not be too strong, if I say entirely—are we lacking in that sincerity and godly simplicity which certainly ought to characterize in all things the children of such a Father; in which, with the Christians of the first ages, of whom I have lately been reading in Milner's Church History, we should long ardently for the moment of our departure hence."

To his Mother.

"*February 19th*, 1823.

"MY DEARLY BELOVED MOTHER,

"I have to thank you now, while it is still fresh upon my memory, for that very dear letter written by you all. I was quite delighted to recognize once more the hand-writing of each one; it seemed to rekindle my love to all, as a body, and to recall me for a moment into the midst of you. Dear little A. how prettily she writes; I was quite astonished. Do you think

she has forgotten me? You must tell her and S. that I still love them very much; that I have often prayed for them that my heavenly Father would bless them, would now in their infancy give them to come to Jesus, who says, 'Suffer little children to come unto me, and rebuke them not;' would give them, like Timothy, to know the Scriptures from their youth, and, like Samuel, to say when they hear the voice of their heavenly Father, 'Speak, Lord, for thy servant heareth.' You will be surprized, as well as rejoiced, my mother, when I tell you, that I have at length begun the work of my ministry, last Tuesday week, February 11th, in the church of our dear Mr. Malan. He had been very unwell for some days, and as Mr. Chavannes, a dear minister of the Canton of Vaud, who has also been persecuted and dismissed from his station for the sake of Christ, was staying with us for a few days, he was to have preached that evening. He had been visiting at some distance, and was not returned at the appointed time, and as Mr. M. was rather worse than usual, I offered myself to do as well as I was able, it being then five o'clock, and the service begins at half-past. Thus you see I had but just time to pray that I might be assisted, that my faith and confidence might be in God. And now I bless the Lord that he has thus called me to begin this great and important work, as ambassador for Christ, in looking unto him alone for help; by casting all my care upon him; by an exercise of faith, at the onset of this my work of faith and labor of love; for I was enabled to go through it with much more self-command than I could ever have expected, and with tolerable facility with respect to language; much more easily, I have not the

least doubt, than if I had studied and laboured long before; for 'by strength shall no man prevail,' says Hannah. Has not our Lord said, 'He is with us *always*, even until the end of the world.' 'If any man lack wisdom, let him ask of God, who giveth to all men liberally,' &c. These promises have been fulfilled towards me. Here you will rejoice with me, my mother, and praise the name of the Lord, and will not cease to pray, to entreat with supplication and tears for your son, with that holy violence which taketh the kingdom of Heaven by force, that he may be 'strong in the grace which is in Christ Jesus,' studying to approve himself unto God, rightly dividing the work of truth. The meditation was on the first sixteen verses of Psalm cxix. Dear Mr. C. was present, and more people than ordinary, those of Mr. Empeytaz's church having heard that Mr. C. was to preach. I feel myself greatly blessed in being thus in one sense consecrated by the presence of these two confessors of the Lord Jesus,—two reformers of the two Cantons of Vaud and Geneva,—together with the prayers offered up by them, as well as by the Christians of these united flocks. Mr. M. has now charged me to be ready at any time when he shall call me to occupy his place. I must say something about coming home: would you propose to my father that I should return by the Rhine? It seems such a pity to lose such a beautiful tour, situated as I now am; but here I have not the least desire to interfere in any manner with my father's wishes; whatever he may judge best, I assent to most heartily. How glad I shall be to see you all again in health and peace, if this blessing be granted us. My heart will, I think, swell with joy 'too big

for utterance,' but as we know not what a day may bring forth, 'the will of God be done!' It is such a long while since I saw you, my mother, my father, my sisters, my brothers. I am as usual fully occupied, fearing only lest being careful about many things, I thus neglect, or only partially attend to, the one thing needful. Remember me most affectionately to all, telling them that my daily prayer is, that we may all grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

From this time he was frequently employed by Mr. Malan to conduct the private services, and occasionally to preach on the Lord's Day, not, there is reason to believe, without edification and pleasure to the hearers, whose simple taste, formed upon the Scriptures, appreciated sermons not by their elaborate composition and eloquent delivery, but by their coincidence in matter and spirit with the fountains of truth and holiness. The delight he felt in these engagements, and in the prospect of a whole life so occupied, may be inferred from many expressions in the foregoing letters, which the following passage will tend to confirm:—

"Pray with me, my sister, that I may in a peculiar manner be taught to number my days while under the care of so chosen a minister of our God, that a portion of his spirit may fall upon me, should the Lord destine me to his delightful service. O yes, will it not be delightful to serve Him, and glorify Him, and live with no other view but to serve Him, who has called me out of darkness into his marvellous light. To preach the glad tidings of great joy, the Lord himself upholding me, and fulfilling on his feeble and sinful instrument

those great promises which he gave to his ministers of old, (see the beginning of Jeremiah and Ezekiel); these give me a confidence, and often a fulness of joy."

To his sister K.

"My very dear Sister,

"'The *steps* of a good man are ordered by the Lord,' are the first words which struck my eyes on opening my Bible, in order to know how to begin. And is it not delightful to know that this is our happy privilege, to know that whether we wake or sleep, we are ever with the Lord. Though by our dullness and stupidity, our hardness of heart and unbelief, our coldness in prayer, our merely superficial knowledge of these exceeding great and precious promises, under which we, my sister, may write our unworthy names; by this sin which still wars in our members, we lose sight of the immutability of God's counsels, which certainly, if we were more watchful over ourselves, and more serious in applying ourselves to the work of our sanctification, would be much oftener applied to our souls; to that 'full assurance of faith,' of which the Apostle speaks. If we were continually walking in the good ways of the Lord, should we not much oftener meet with Him whom our soul loveth? Should we not taste more of that pure joy from the lifting up of the light of his countenance—that gladness in the heart? But amidst all, dear sister, this one thing we are assured of,—it is not we who keep ourselves in the love of God, or else what would become of us? I think I should not have an hour's peace: but we 'are kept by the power of God,' and the word in the original, as Leighton says, here translated, 'kept,' is a military

term, used for those who are kept as in a fort, or garrison, or town besieged,—salvation itself our walls and bulwarks, (Isaiah, xxvi.) Why, then, should we be afraid? 'Fear not, little flock, it is your father's good pleasure to give you the kingdom.' But whither am I running? Would that my heavenly affections could run as fast as my pen, or that my faith could grasp more steadfastly those precious promises which I talk about so readily, and which, in my better moments, it is true, it is sometimes given me to feel and to prize above all that earth calls good and great; but which, alas! as to the general state of my feelings, seem to pass by unheeded. Very, very rarely this 'fire which comes down from heaven, licks up the water that is in the trench,'—very, very often is the sacred fire extinguished. The time is now fast approaching, and my heart often pants to return. When I behold my 'country's weather-bleach'd and batter'd rocks from the green waves emerging,' my eyes will sparkle with joy; but how to leave these dear friends at Pré l'Evêque? I know not to what degree I shall be affected."

One more extract shall close the history of his residence at Geneva.

"My dear Father,

"Four of us have arranged for our journey by the Rhine, partly on foot, partly by the help of boats and diligences. The 23rd is the day fixed for our departure, but, as says St. James, we add, 'If the Lord will,' we shall turn ourselves once more to our beloved friends in England; not without very sorrowful re-

grets at leaving those whom we love so tenderly at Pré l'Evêque; where we have all more or less, received such great, such multiplied, such continued, yea, I may say, such eternal blessings. For myself, I have only to adore the hand that has guided me to this happy abode, and to cry with David, 'Bless the Lord, oh! my soul, and forget not all his benefits; and to pray earnestly that God would seal deeply upon my heart all that I have heard and seen in communion with this favoured man of God. And thus, my dear father, may I be returned to you again in peace; may the Lord himself enrich me with all that he shall see necessary to 'preach the word, to be instant in season, out of season to reprove, rebuke, exhort, with all long suffering and doctrine.' How deeply ought I, your son, to feel indebted to you, my beloved father, for such great and peculiar marks of paternal love shown to me. And my mother—how shall I be delighted, how shall I bless the Lord to see her, and be with her once again, to find myself in the midst of you all, to comfort each other, to unite our prayers, and to excite each other to love him who first loved us, and to live for him who died for us. Praying that we may soon meet in peace,

"I remain, your affectionate Son, J. A."

About the middle of June, 1823, in company with three young friends, he took leave of Mr. and Mrs. Malan and his Genevan friends, with the deepest feelings of regret. The separation from his endeared tutor and spiritual father was truly painful, so highly did he revere his character, and prize his friendship.

The feelings of sorrowful affection with which this

holy man dismissed his pupil, may be gathered from the letters he addressed to his father at the time.

" Mon bien cher Frère, et fidèle Ami,

" Le temps s'approche auquel je vous remettrai votre cher John. O! que de bénédictions temporelles et spirituelles n'aura-t-il pas reçues de notre bon Père céleste! Bienheureux les parens qui se réjouissent en un tel fils—John vous a fait part du conseil que je lui ai donné de consacrer les trois mois qu'il passera á Londres ou Homerton, avant d'entrer au collège d'Ecosse á l'étude vigoureuse de l'Hébreu. Il me semble que ce bon ami a une aptitude remarquable pour les langues; j'ai été tout dernièrement charmé des progrès qu'il a faits dans le Grec; dans un an acquérir aussi bien cette langue, c'est peu ordinaire."

" *Juin* 21*re*, 1823.

" Cher et fidèle Ami,

" John nous *quitte!* Ah! que de bénédictions il emporte avec lui! que d'actions de grâces nos cœurs présentent au Seigneur! qu'elle joie dans nos familles! J'aime mieux ne pas continuer; je suis foible; et j'ai besoin de me roidir contre cette séparation plutôt que de m'attendrir.—Vous verrez John, vous l'écoutérez, et puis, vous vous écriérez avec nous tous, ' Béni soit notre cher Sauveur qui a rendu sa bonté admirable dans son jeune serviteur.' Les deux années qu'il a passées à Génève, ne sont elles pas écrites au livre des mémoires de l'Eternel? Je ne pense pas qu'il soit à Homerton avant vingt ou vingt-cinq jours au plutôt. Dieu, son Sauveur et son rocher, le conduit et le garde. Demeurons en paix."

The young party directed their way by Berne, whence they followed the course of the Rhine, occasionally landing to visit the towns and cities on its banks. Two little notes written on the journey, merely to announce the draught of money, are beautiful evidences of the lively devotional feeling in at least one of the company, in circumstances so unfavourable to spiritual health as travelling too often proves. The first is given as a specimen.

"*Kehl, opposite Strasburg, July 5th,* 1823.

"DEARLY BELOVED FATHER,

"Ah, how I long to arrive at home! how willingly would I jump over this great extent of land which separates us if I could; but, with the blessing and protection of our kind God and Father, this will arrive very soon in the common course of things. From Geneva we went to Lausanne, to Vevay, Spietz, Interlacken, Thune, and Berne, where we spent the Sabbath. From Berne to Bâle; but here I must tell you I was a little unwell with sore-throat, &c. I desire to be thankful it has not at all hindered us from pursuing our journey, and the slightest affliction is not sent without some good end for our souls; 'when they are afflicted, they shall seek me early,' says the Lord, by his prophet. This morning we have been to Strasburg, and seen the lofty spire of its cathedral. Kindest, kindest love to all our dear family; tell them all these fine views lose half of their value, while home is constantly in my view; my dreams are filled with broken scenes of having arrived, &c., and tell them all to pray that thus it may be to each one of us for our heavenly home, that looking not to things which are

seen and temporal, but to those which are unseen and eternal, we may press forward towards the mark, &c.

"Your affectionate son, J. ADAM."

In the month of July, he arrived at home, and was received with the delighted and enthusiastic affection of a numerous family circle. His heart overflowed with joy at once more finding himself in his happy home, beside his beloved mother, surrounded by so many affectionate hearts and happy countenances, and his gratitude and delight could find vent only in reiterated exclamations of "Bless the Lord, oh my soul, forget not all his benefits," with a strong French accent, and an emphasis peculiarly his own.

His return was quickly followed by the arrival of Mr. H. Olivier, who, having been refused ordination at Lausanne, came to this country to study English, preparatory to receiving it from the London ministers; and having been acquainted with John at Geneva, was invited by him to make our house his home, as long as convenient to himself. This summer was a singularly favoured one, passed in the sweet intercourse of domestic retirement. How many happy days, how many pleasant scenes are still recollected, with lively interest!

After due consideration, respecting the plan of his future studies, it was determined, that a residence at one of the northern Universities would afford the fullest opportunities for prosecuting the object he had so much at heart, preparation for the holy ministry, and the advantage, on many accounts, preponderated on the side of Glasgow. Accordingly, in October, he again left home, and bent his course northwards to the

land of his father's sepulchres, endeared to us as a family, by the most tender associations with a long course of pious ancestors, and hallowed as the scene of sufferings in which they participated, for the maintenance of the honour of God and the claims of his covenant. He remained a short time in Edinburgh on a visit to a young friend, one of his companions at Geneva and in the journey home. Upon his arrival and settlement at Glasgow, he addressed this letter to his sister K.

" 39, *George Street, Glasgow,*
October 21, 1823.

" VERY DEAR SISTER,

" Behold your brother seated at his lonely table in a new-found apartment of the fore-mentioned street; his feelings rather peculiar, made up of pleasant and rather languid sensations, at finding himself so entirely separated from friends of every description. But you will say, this is best for study, and I agree with you, and have no doubt I shall find it so before long; and viewing it with respect to higher concerns, I am convinced it will be useful to me. We can never be deeply enough acquainted with our own hearts, and this is in a great measure to be acquired in solitude, or at least in our retirement, by examining well the actings of our minds, the language of our hearts in the midst of society and bustle, or in the due fulfilment of our ordinary employments. Besides, the voice of God is ' a still small voice;' and when the creature society of endeared friends fails, then, to a mind turned heavenwards, is communion with God sweetest and most intimate. God says by his Prophet, to his chosen Israel,

'I will lead her into the wilderness, and there will I speak to her heart.' 'Be still, and know that I am God,' &c. And especially to the man of God whose life is to be peculiarly devoted to his delightful service, it is, I might almost say, essential to be alone; like Moses on the mount, David with his sheep, Elijah in the desert, John in the wilderness, and our Saviour himself, now unaccompanied, 'in a mountain apart,' now frequenting 'a desert place alone to pray,' now in a garden, whither he used 'frequently to resort.' After all these examples, I should bless God that he is allowing me some little space before-hand, (should my life be spared), for *reading, meditation, and prayer.* But may I also remember, that Christ was tempted in the wilderness, and also that there he overcame. My sister, continue earnest in prayer for your brother; the fervour of prayer shall unite our hearts, refine and purify our affections and wills, and assimilate even whilst here below to the meek and lowly, the ever-blessed Jesus.—But you will be seeking a detail of facts. What did you do? What did you see? What did you think of Edinburgh? Oh, a great deal. It is, without exception, the finest city I have ever seen. I was most kindly and cordially welcomed by the family of my good friend, W. S. M., and found them all kind, obliging, and well-informed. This day has been the dawn of my practical house-keeping; I fear I may often feel the want of a sister. *What if I should have to go to market?* In my next I shall probably be able to give you some detail of my plan of study. Adieu."

"*November* 13*th*, 1823.

"MY DEAR SISTER,

"Your kind letter was most welcomely received 'in due course;' it called off my attention for a little while from those stern materials, Greek and logic, and enlivened and cheered me in my solitary but peaceful habitation, by rekindling those delightful associations connected with a home and its inmates so dear as is ours. It gave me cause of thankfulness to learn that all were well, and it excited me to pray with more fervor that this blessing may be continued, and especially that spiritual things may so prosper in all our hearts, that in temporal things, and external occurrences, whether prosperous or adverse, (and this is left to the unerring wisdom of the God of love,) we may recognise his merciful guidance, seek his protection and the light of his countenance, and be daily advancing in our heavenly course, 'being rooted and grounded in love,' the love of Jesus, and the love of his redeemed people, till, finally, 'corruption shall put on incorruption, and mortality shall be swallowed up of life.' But I have much to tell you, and first that I heard Dr. Chalmers preach the Sabbath after my arrival, on the doctrine of Election. He finished all with a beautiful quotation from our beloved Leighton, which he said he knew not how much to admire—the figure of a chain, the links 'faith working by love,' identifying its connection with the two extremities. In the p.m. of the same day, I heard Mr. Ewing, and during the following week, called with Mr. Tait's letter; he received me most kindly, and invited me to breakfast the next morning. I was much pleased with his amiableness of manner, and his truly Christian

kindness. Last Sabbath I heard Dr. Wardlaw; I love him very much, and will write you farther concerning him hereafter. I have joined the Greek and Logic classes; the professors are both very eminent; the Greek is at half-past seven in the morning for an hour, and the logic till half-past nine. I then breakfast; from thence to eleven, preparation; eleven, examination in the morning lecture and reading themes; twelve, Hebrew; one, dine and read the Scriptures; two, Greek, Homer; three, three times a week a private Greek class, Longinus, and twice Mr. Ewing's lectures to his pupils; four, exercise and reading Campbell's lectures; five, reading and tea; six and seven, preparation; eight, nine, ten, eleven, French, German, extracts, Bible, &c. I think the advantages enjoyed are very great, especially in Greek. I have scarcely any friends, with the exception of Messrs. S. and B.; the first of these I like very much; I hope to become still better acquainted with him, and that we may be mutually helpers of each other's joy. My room is adorned with the portraits of Malan, Cowper, Newton, Luther, Calvin, and a few others. May my time and the means I enjoy be subservient to the great end of fitting me for His service, whose I am, and whom alone I desire to serve in the Gospel of his Son. Pray for your brother."

In the following month of December, his solitude was relieved by the arrival of his younger brother B., who, having left school, was placed under his care to profit by his instructions, while attending the university classes. A few particulars of their mode of spending time are here introduced:

A letter to his mother, dated Dec. 29th, 1823.

"DEAREST MOTHER,

"I at length sit down to inform you of the arrival of your affectionate son, and my very dear brother B. After some days of anxious expectation I received a letter from him, saying, that he intended leaving Edinburgh with Mr. C. the following day for Glasgow. I immediately determined on going myself to Edinburgh, especially as the vacation was then just about commencing, which I accordingly did, and had the pleasure of revisiting many of my Genevan friends. After being for some time deprived of what one has called 'sweet colloquial pleasures,' I found this little excursion recreative to the animal spirits, and in other respects beneficial. I rejoiced to meet this dear brother whom you so affectionately commit to my charge. Much have I prayed that God would bring him in safety, and that it may be for our mutual good, that we may be helpers together of each other, that he that waters may be watered also himself. As I am aware it is my duty, it shall also be my happiness, to assist him as far as I am able, and to feel as much interested in the progress he may make in useful and in divine knowledge, as in my own. I have felt the want of a companion, though I have much enjoyed, and I trust profited, by my solitary hours. Should I ever be engaged in the service of God's house, I have no doubt I shall look back on these days as some of the most favoured of my life; and though sensible I was gaining useful information, I have sometimes felt discontented at doing nothing beneficial to others, 'for the night cometh, in which no man can work;' but it seemed to

be said to me, 'give attention to *reading*, to *doctrine*—*meditate* upon these things.' I have always had enough to do, and have been happy and peaceful; ofttimes assailed by foes, and caused to mourn and repent under the workings of inward corruption, the flesh lusting against the spirit; yet enjoying some golden moments in prayer, and some gleams from God's reconciled countenance.....Your family circle is now bereft of an affectionate member. I have been this evening admiring the love which has been shown to him, and which has travelled thus far in his well-furnished trunks; the supply against little wants, and the comforts which only a mother's kindness could have thought of. I have to thank you for a most valuable pin set in diamonds, my beloved mother's hair—how much shall I prize it! And your kind letter, my beloved Mother, rejoiced my heart. But adieu!

"Your affectionate Son,

"J. A."

To his sister E., dated January 12th, 1824.

"Dear E.

"I can now inform you of our plan of going on; this very dear brother brightens the loneliness of my evening hours; happy in our mutual love, all the time I can spare from the college, and that which is necessarily employed in preparation for it, I give up to him in the study of Greek, Latin, &c. At ten o'clock we read the Scriptures together till eleven. We go on most happily, our time unbroken, our plans uninterrupted. We sometimes think of you, and wish ourselves in the midst of you, though absent in body yet

not in spirit. But here I must not forget my mother's kind directions, so duly stated in two or three letters. B. laughed most affectionately when he heard them; he recognised the tones of his mother's voice, &c.; we hope to give all attention to them. Thus you see, dear E., I have sent you a hasty scrawl, rather a *Lloyd's List* of intelligence than any thing else truly worthy of your perusal, but you must accept the intention."

To his Mother.

"*March* 9, 1824.
Glasgow.

"We were very sorry, my beloved Mother, to hear of your indisposition; we shall be anxious to hear of its being only temporary; happy are we to know that trifling, as well as important events, are all ordered and kindly portioned out to us by the Father of all mercies; happy are we, when we are enabled to perceive the footsteps of our gracious God, in all the infinitely varied directions of his superintending Providence. 'The Lord is our portion, and he chooses our lot and our inheritance for us.'

"Now that dear B. is my companion, our conversation too often betrays where our affections are too often inclined to hover. What are they doing now? and such like questions are often repeated, and enliven our solitary but happy abode. I think you would sometimes like a peep at us, to see how your dear B. is, whether he likes living in Glasgow lodgings, and how glad we should be to see you! But almost before I am aware the session is fast hastening to a close, January and February have completed their account; only March, and but a part of it, and April still re-

main; soon we shall have to think and write of the best means of getting home; this will rejoice us both. I am going on as usual, attending the classes, taking a great pleasure in them, and, I believe, receiving all the benefit I ever expected from them. I see full well their importance; nevertheless I shall be happy when enabled to give my whole undivided attention to still higher and nobler pursuits; human learning but too often interferes with the workings of divine grace; it requires such an absorption of time, and such unremitted attention. The great privilege of the minister must be this: that his great concern being to advance in the knowledge of God's word, he is brought into direct contact with that which, at the same time, tends to improve his heart and sanctify his affections. For myself, I must own I am not ambitious of being what is generally esteemed a learned man, but my prayer is, that I may become an able Minister of the New Testament. Much rather would I possess the heart-knowledge of the excellent John Newton, than all the head-knowledge of the wisest of this world, without it. However, I am aware it may be sanctified, and in this view I am thankful for this valuable opportunity of cultivating it. We are highly favoured in having two such men as Dr. Wardlaw and Mr. Ewing; both their public preaching and academical lectures are exceedingly valuable. On a Sunday evening, I have, for some time past been engaged in a school, which occupies me very happily for nearly four hours. It is in an old, dirty, miserable close, in a sad part of the town, called the *Goose-dubs;* the children without shoes or stockings, tattered and torn; the first two hours are given up to the bairns, the rest to some old people, who assem-

ble in considerable numbers. This I find a most useful and delightful exercise. On Sunday morning, at half-past seven, we have a meeting for reading the Scriptures and prayer with a few of the students at the college.

"Notwithstanding I am so fully occupied, I have of late saved a little portion of time for reading the Life of Spencer, with which I was charmed; that of J. Griffin, by which I was improved; and I am just finishing Durant, which, from the exact similarity of circumstances, I have read with avidity. I am, however, disappointed with this last in other respects; these have been quite a feast to me, and I am daily confirmed in the conviction of the value of such works, and the extensive benefit likely to accrue from them; would they might take the place of such numbers of worthless and abominable novels. We are both well, and unite in kindest expressions of love.

"J. A."

...."I feel great pleasure in my Sabbath evening employment, for whilst it is, I trust, useful to others, it is fitting me for the work to which my life is devoted. When looking into the mysteries of my heart, I have sometimes felt ashamed and humbled, and have shrunk back under a feeling of pollution from this sacred office. When Isaiah was sent from God one of the seraphim flew, having a live coal in his hand, which he had taken from off the altar. This shall be my constant prayer, that God would purge away my sins, and set me apart to himself, and that I may duly feel what was said to the Levites of old, "the Lord is their inheritance." I could wish that my

studies led more directly to the fountain of living waters, but for the present I must rest contented."

At the rising of the College, in May, they proceeded to Edinburgh, on their way home, and a little delay occurring in the sailing of the packet, they spent a day in visiting Culross on the Forth, the residence and burial place of his ancestors, a description of which he forwarded to his sister K.

"We accomplished our purpose of visiting Culross, not more than eighteen miles from Edinburgh, with great ease, by the steam-boat which passes along the Firth every morning. The morning was most delightful; both sides of the Firth are exceedingly beautiful, covered in many parts with wood, and rising from the water in broken slopes, here and there ornamented with country seats. We at length arrived at the place of destination, three miles on this side Culross; the road which runs along the bank of the Firth commands a fine view of the opposite shore, of the numerous vessels of various descriptions sailing to and fro, and scarcely perceptible in the distance, and, lastly, the distant hills which bound the prospect. On approaching the town, one of the first houses which presented itself was that of the Rev. Mr. B. (a friend of my father's); the place itself is more like a village than a borough town, scarcely a person moving in the streets. The church is situated above the town, by the ruins of an old abbey. An old man with the keys admitted us to the church, and after a few questions, we asked if he knew in what part of the church-yard stood a tomb-stone with the name of Adam: he directly pointed to it, adding, that there were two chil-

dren who had come from London; it was calculated to excite emotions; we surveyed it with a degree of mournful pleasure. I could have enjoyed it in silence for a long time, but we had little to spare. The old man then pointed out another part, where he said there were some older ones; here we found several familiar names. I believe my father has copies of all the inscriptions. On our return to the boat which was to convey us back, what we had seen was well adapted to produce serious, but pleasing thoughts. This evening, at eight, is the time appointed for sailing, and we hope to be with you soon in the good providence of God. We have many plans in contemplation for the best improvement of the summer months; in this, as in every thing else, may we be directed for good by Him who is called 'Counsellor.'"

The vacation was employed in study. His very amiable and affectionate disposition, and the childlike simplicity and vivacity of his demeanour, rendered him a universal favourite, and endeared him peculiarly to his own family circle, of which his sprightliness and buoyancy were the life, and his improving conversation was the charm. The professor of moral philosophy, the class next in order for his attendance, being by no means eminent in his province, and Dr. Chalmers having just accepted an invitation to occupy that very chair at St. Andrew's, the temptation to transfer his residence to that venerable university, instead of returning to Glasgow, was irresistible, though by so doing he lost the possibility of attaining a degree, a distinction on which however he set little or no value.

In the autumn of 1824, the two brothers left home

for St. Andrew's, and after providing themselves with suitable lodgings, the following description of the town was sent to his sister E.

"*St. Andrew's, November 15th,* 1824.

"MY DEAR E.

"Here then we are at length, seated and domesticated. George Hutton (*magistrate* of St. Andrew's,) and his inmates, no longer look upon us as strangers, but number us among the friendly dwellers under the same roof. The streets, and churches, and ruins, are no longer rarities in our eyes; the Professors have become our companions; our favourite walk along the sea-shore has been again and again re-paced, and its sands have frequently borne the print of our footsteps. The important business of reading out the laws, and undergoing the first examination, (rather a formidable operation, the inquisitive and prying eyes of our new companions piercing to our very centre,) has been happily got over. The countenances of our fellows are now become familiar, whilst the ponderous machine of College exercises, has begun to roll its destined course. Duncan has headed his troop of mathematicians; Chalmers has marshalled his moral philosophers; Alexander has collected to his standard his Grecian warriors; whilst Hunter and Gillespie have unfurled the banners, and erected the eagle of all-conquering Rome. B. is three times called to the field daily, where he is trained under Gillespie, Duncan, and Alexander. My superiors are Duncan at ten and twelve, and Chalmers at eleven, and again at five: by six we are set free from all service. We find ourselves as comfortable as could be expected. Dr. Chalmers

has been particularly kind, and Mr. Lothian, the dissenting minister, has invited us several times. W. S. M. (a dear friend and former companion at Geneva) has arrived, and enlivens us from time to time with his friendly intercourse. Thus the time being regularly portioned out, and every hour having its allotted duties, glides silently and peacefully away. My time is not so wholly taken up as to prevent my giving a considerable portion of it to my favourite pursuits, Greek, Hebrew, and Horne's Biblical Criticism, in connection with the blessed fountain of all light and knowledge, the Scriptures. Dr. Chalmers' lectures, and even examinations and repetitions are really quite a treat; he has the art of clothing every thing in such vivid colours, his comprehensive mind takes such a grasp of its subject, and his fine imagination and nervous language present such a luminous display of it, as to fix the attention and fill his hearers with delight, whilst he carries them along with him in his new and original elucidations. The most careless are at length fixed in a listening posture, and every countenance bears the marks of the profoundest attention, till his brilliant imagery sometimes irresistibly calls forth the testimony of universal admiration, by ruffing, though forbidden.

The college itself is an old-fashioned building; a square including an open space, of which the side facing the street is formed by the college church, St. Salvador's, a venerable old structure, in which it is thought John Knox preached. The rest is rather in a neglected and ruinous state, by no means in such good order as Glasgow. The ruins of the old cathedral are peculiarly beautiful; indeed I have seldom seen

more interesting ruins. Dr. C. says, every stone of St. Andrew's is venerable. Mr. Lothian is a very simple-hearted, excellent man; we consider ourselves happy in being able to attend his ministry. What I had heard of St. Andrew's being one of the darkest places in all Scotland seems to be confirmed, by those who are capable of judging on the spot. We have made arrangements for preaching at some village in the neighbourhood on the Sabbath, and for establishing an expository rather than preaching station in the week, for the benefit of the sailors and fishermen, who, though not very numerous, are in a great measure destitute of religious instruction.—The news we received from K., that 'all's well,' rejoiced our hearts, and was something 'like cold water to a thirsty soul;' we hope you will never leave us long without a regular detailed occurrence of events. A single letter brightens our countenances for the whole day, aye, for several days. "J. A."

"*St. Andrew's, Dec.* 8, 1824.

"DEAR FATHER,

"Through the goodness of God we continue to enjoy health, and by the attention of our host, our sojourn in the midst of strangers is rendered agreeable, I think, upon the whole, that we are more comfortable than at Glasgow. There the number of students was so great, and the population so large, that though we seemed to have the choice of vast numbers, we became familiar with but few, and those who were disposed to show kindness had so many amongst whom to dispense it, that it became impossible for individuals who were strangers to be favoured with many tokens

of it. But in St Andrew's it is different. Here all the students together scarcely amount to more than a single class which I attended at Glasgow, about 250. Hence those of similar sentiments and dispositions are thrown more closely together. From the scantiness of the numbers there are better opportunities of becoming acquainted with their characters and conduct, and thus in the short time we have been here, we have become acquainted with more of our fellows, and have received more kindness, than during our whole residence at Glasgow. Mr. Lothian has been particularly kind to us; Dr. Chalmers and Mr. Duncan, Professor of Mathematics, have both invited us. We have found a valuable friend in Mr. Hoby, a Baptist Minister; I have entered into some engagements, alternately with him to preach every Sunday in a small village about three or four miles out, where they have few advantages, and the church is very thinly attended. The people seem very willing to hear; the room where I preached yesterday was quite full. We have also established a preaching station in the town, for the benefit of the fishermen and their families, a class very much neglected. This is also well attended; the school-room we have hired is pretty nearly filled. I am thus happy, while carrying on other important studies during the week, to spend part of the Sabbath in expounding the Scriptures, and dispensing the Word of Life, that I may never lose sight of the great and ultimate object, for which these other studies should be fitting me. B. also has commenced teaching a Sunday school.

"The study of moral philosophy, in the way in which it is conducted by Dr. C is peculiarly inte-

resting, as being, to use his own term, a stepping-stone to revelation, landing us in so many desiderata, and at every step shewing us the need of some more certain guide. It has a more practical air, bearing, and tendency with him than with most others of his class, so that the contemplation of our intellectual nature, and of our various emotions and passions, is always made to bear on the interests of morality and religion; and under his skilful management, it is often made to reflect new lustre on the light which (as he says) is come down from the upper sanctuary; in this view it may justly be considered as the handmaid of religion. In political economy I have not taken so deep an interest; it is too much of a piece with newspaper discussions, the wealth and prosperity of nations, the probable effects of trade, manufactures, &c.; the increase or diminution of population, &c. Yet I am aware that it makes me more familiarly acquainted with the subjects that are often made the topic of general conversation; still, I can scarcely see what it has to do with students at college, and might suit better a class composed of such persons as my dear Father, Mr. N., &c. B. is fully employed in preparing for the classes which he attends, and continues happy and in good health; I should feel but lonely without him. He unites with me in kindest love to our dear mother, and all the dear circle, whom we often bear upon our minds. "Your affectionate son,

"J. A."

This session was rendered memorable by the commencement of a friendship with the lovely and lamented John Urquhart. They were introduced at the house

of a common friend, a resident in the town; and at the first interview each discovered in the other that coincidence of judgment, and congeniality of taste and sentiment, which led to frequent intercourse, and ultimately to the most affectionate union of heart and purpose. A project which John Urquhart was devising at the very time—the formation of a University Missionary Society—so exactly met the wishes of our dear John that he joyfully concurred in the plan, and with his usual decision and energy exerted himself to carry it into effect. After some little opposition and difficulty had been overcome, the Society was formed under the patronage of Dr. Chalmers, with what success is sufficiently evidenced by the fact, that in addition to a respectable amount of subscriptions, five of its members have enforced their earnest pleadings on behalf of the heathen, by personal consecration to the blessed work of preaching "among the Gentiles the unsearchable riches of Christ," exclusive of at least two, whose purposes of usefulness have been broken off in the providence of God, not, we are assured, without the approving testimony, "It was well that it was in thy heart."

The short Christmas recess was spent in visiting some relatives and old friends of his father's, as a letter to his sister K. records.

"*St. Andrew's, Jan.* 10, 1825.

"DEAR SISTER,

"I am afraid it will seem long since we last wrote to you; indeed, I was quite astonished on calculating to find that nearly a month had elapsed, and during this interval what do you think has engaged us? You

may perhaps suppose nothing more than our ordinary studentic occupations, but you will be surprised to hear of our having wandered for a time from our academic groves, and having visited Dundee, Kinnaird, and Perth. At Dundee we had an opportunity of being present at Mr. Russell's week-day lecture. He is a most excellent preacher, thoroughly acquainted with the Scriptures, and feeling the importance of what he utters. The situation of Dundee is very beautiful, near the mouth of the Tay, and its harbour is very large and commodious. The next day we proceeded on the road towards Perth, and walked the last three miles to Kinnaird. With very great difficulty we at length reached Mr. S.'s, the wind on the hills being very tempestuous. We first came in sight of the old castle, then of the little church, just peering above a rising ground, and were soon directed to the manse, where we were introduced to the now old gentleman Mr. S., and Mr. John. A few lines had advertised them of our approach, so that he was expecting us, and we soon became quite friendly. Having been a student once himself, he took an interest in all our present pursuits. During the evening we traversed a great variety of subjects, on most of which we agreed tolerably well, and, I trust, I was profited by his sincere and heartfelt counsel, as well as by his experience. The situation of Kinnaird is beautiful, commanding a fine view of a large extent of fertile country, called the Carse of Gowrie, the Tay, which winds in the distance, and the hills beyond; it would be delightful to wander up its hills and glens, and along its woodland-walks in summer, but in winter the most lovely scenes are bleak and cold.

"On Saturday we were kindly received by our friends at Perth; the aspect of the town is low, but well built and regular; a good bridge is thrown over the Tay, on the banks of which it stands. On Tuesday morning we set off on our return, arrived at Dundee by the coach, met with our former companions on the pier, and reached St. Andrew's again by four o'clock. On Wednesday we again resumed the course of our studies. As to our home plans, I can say but little now, only that all goes on happily and peaceably. I have become acquainted with one or two delightful friends; a young lad of the name of Urquhart, who attends Mr. Lothian's, and is in the Doctor's class with myself; though young he is singularly matured, remarkably amiable in his manners, very pious, and, I hope, looking forward to the ministry, and of very superior talents and attainments. I spend an hour with him every day, in preparing for the business of the class, and in reading. Mr. Trail also, cousin of the Mr. Trail who was for some time with Mr. Malan; he is studying for the church of Scotland, but is so constantly engaged that I see but little of him. Six of us meet together for reading the Scriptures and prayer, every Sunday morning. I see a good deal of Mr. Hoby, and find his more matured experience in every thing relating to the ministry, of great use to me. We have found great pleasure in preaching to the poor people, and hope our labour has not been in vain; they attend willingly, and manifest some interest. Though a little afraid at first of being looked upon with rather a jealous eye, hitherto all has gone on quietly; we have the full and complete approbation of Dr. C., who is labouring to do all he can in the way

of schools, to enlighten this benighted, or at least very feebly enlightened, part of the country.

"Your affectionate Brother,

"J. A."

To his friend, Mr. Watts.

"DEAR WATTS,

"I have long intended to answer your letter of January 1st, and thank you for the information it contained, both concerning yourself and also our beloved friends at Homerton. I suppose you will not think of coming into Scotland till the recommencement of the session in November; thus we may have time and opportunity for arranging plans during the summer. I hope matters will so be settled as that we may form a junction during that period, it would be both delightful and mutually beneficial, as well with respect to our studies as to our higher interests and future prospects. Two coals, though but slightly heated, when placed beside each other, will at length glow and kindle into a blaze. I consider it a peculiar blessing that even in St. Andrew's, there are not wanting some who love the Saviour, and with whom we may take sweet counsel together. Indeed I find we are better off than we were at Glasgow. Those of us who are animated with a like spirit, have endeavoured to exert ourselves in dispelling, in some little measure, the darkness which surrounds us; some in the way of schools, some by preaching, as well as by meetings amongst ourselves, for our mutual edification. The people are most willing to hear, and had we more time or more labourers, a great deal more might be done. My happiest moments are spent in

these little exercises, essaying the armour, and girding myself to a severer conflict. Though fond of study, yet the mathematics, the languages, and even Dr. Chalmers' moral philosophy, seem dry, after the cheering and refreshing labours of the Sabbath. The waters of the sanctuary are more grateful to the taste than 'Castalian dews.' The sweets of science are not to be compared with those of religion. Happy must be that life which is spent in diffusing them through a guilty world! Should it be amongst Indians and savages, far better than enjoying all the pleasures of the world. Did you ever think of going out to the heathen, should the way be blocked up on the Continent?—but we must talk over this when we meet.

You asked some little account of the way in which Dr. C. conducts the business of his class; it is, as you might suppose, of a different cast from the generality. It is made both to derive light from, and to reflect light back upon the Scriptures. His view of moral philosophy is, that it conducts to nothing certain, but lands you in a number of desiderata, which it requires a higher calculus to solve—even revelation; as it shews its disciples more fully their wants, stations them as in a watch-tower, from which they look out for whatsoever may supply them. His lectures are truly delightful. The views he gives of particular subjects are so powerful and convincing, whilst at the same time his fine imagination arrays all in the gayest and most inviting colours. At times it is scarcely possible for the class to refrain from one general burst of admiration.

The situation of St. Andrew's, on the sea coast, renders it exceedingly agreeable; the walks on the shore sometimes put me in mind of the Lake of Geneva, whilst the distant snow-capt Grampians represent the Alps in minature. These associations are always sweet, much more to be desired than the smoke and bustle of Glasgow. But I conclude, praying for your spiritual welfare, and begging for an interest in your prayers, that I may be found 'faithful (fidèle) unto death.'

"Your friend and fellow-labourer in the Gospel,

"J. A."

The Missionary Society, consisting of about sixty members, met once a month in the Divinity College, by special permission from the Principal, to promote the objects of the institution, by furnishing fuller information and more enlightened views on the subject of missionary labour, and suggesting and urging the most powerful motives to zeal and devotedness.—It was resolved, that on these occasions, each in turn should read an original essay, illustrating or enforcing the arguments in favour of missionary undertakings, and bringing them to bear in all their variety of application.

As the formation of this society, and its subsequent proceedings, had considerable influence in leading John's mind by slow and cautious steps, from a general assent to the importance of missions, through all the intermediate stages of close investigation—a gradual perception of individual duty—direct personal appeal—to the final, deliberate, yet most resolute and

warm-hearted determination to devote his life to the Heathen, it will not be unsuitable here to introduce his own record of the commencement and progress of his Missionary character.

At his ordination in answer to the enquiry, "What led you to choose the office of a Missionary?" after mentioning the strong attraction of his mind to the work of the ministry, and his preaching in Mr. Malan's church, he thus proceeds: "At this period the claims of Missions were strongly urged upon my mind by a zealous and devoted minister, the Rev. Mr. Empeytaz, of Geneva, then bearing opprobrium for the cross of Christ. It was impossible to remain unaffected by the solemnity and earnestness of his appeal; he charged it upon my conscience, and reminded me I should have to give an account at the last day. But unacquainted with the nature of the work, aware of the danger, and appalled by difficulties, I objected, and referring to my youth and inexperience, put off the thought till another time. Whilst pursuing general studies at Glasgow, the character of the Apostle Paul became a frequent subject of meditation; his self-denying labours, his ardent love to his Redeemer, and unwearied zeal for the salvation of souls, commanded admiration; whilst the prominence given to them in the inspired writings seemed to say, 'Go thou and do likewise.' His words especially in 15th chap. to the Romans, which breathe so much of the missionary spirit, 'Yea, so have I strived to preach the gospel, *not where Christ was named, lest I should build upon another man's foundation*: but as it is written, To whom he was not spoken of, they shall see: and they that have not

heard shall understand,' deeply affected me whenever I read them; they seemed to cover me with reproaches, and excited painful and mixed emotions.

"The following winter, the formation of an University Missionary Society at St. Andrew's, and a friendship formed with the lamented John Urquhart, still farther directed my attention to the Heathen. That admirable youth, with the experience of years, combined a sound judgment, a cultivated taste, and a feeling heart; and no where did these excellent qualities appear to so great an advantage, as in his attention to and statement of the arguments for Missions. It became the subject of united and importunate prayers, of diligent enquiry, and daily consultation of the word of God. An Essay I was called upon to read before my fellow-students, placed in still clearer light to my own mind, the positive obligations of Christians to spread a knowledge of their religion. The thought was naturally suggested, that what is the duty of all, as Christians, might be the duty of some in particular, and the enquiry presented itself, whether myself, a candidate for the sacred ministry and anxious to promote the glory of God, might not be called to engage personally in the work. It was evident *all* could not go; many did not possess the requisite qualifications; and many were bound by every sacred and relative tie to their native land; those therefore, not circumscribed by these limits, are under a two-fold obligation to enquire what is the will of God concerning them in this matter. Searching the Scriptures at this time, with prayer for direction, a summary of their testimony on the subject, under the heads of prophecy and example, of precept

and promise, strongly influenced my mind. Consultation with friends, information collected from various sources, the examples of devoted Missionaries, and the appeal on behalf of labourers from the London Missionary Society, finally determined me. The great reasons on which I found the propriety of this decision, after having received the sanction of my most judicious and experienced Christian friends, are, a settled assurance, founded on the most satisfactory evidence, that the Bible comes from God, and that it *commands* those who receive it to make known its all-important contents to their fellow men—the happiness I daily and hourly derive from its truths, and which I would not exchange for worlds—the awfully depraved and miserable condition of those who are deprived of the light of Revelation—a firm conviction that Christianity makes not less for men's temporal interests than for their eternal good—the nature of Redemption by Christ, its freeness and sufficiency for all—the revealed purposes of Jehovah to select a multitude out of all lands—the conduct of primitive disciples—and, lastly, the relation in which we stand to our Redeemer, and our desire to promote his glory. That there are thousands, who remain to be converted in this country, we readily and at the same time mournfully acknowledge; but the way of salvation is sounded daily in their hearing—of the far greater number it may be said, 'Their blood is upon their own heads:' the Apostles did not esteem this a sufficient reason for staying in Judea, and had it been acted upon, the Gospel would not yet have reached these remote islands. For my own part, unless particular reasons could be assigned, as that I was totally unqualified for the work, or better suited to

some other sphere, or relative duties should forbid, or the way should become impracticable, no considerations would induce me to remain in this highly-favoured land. Under existing circumstances, and with my present views, I should be violating the dictates of my conscience, were I to exercise my ministry in this country."

The Essay here referred to is happily preserved, and shall be inserted, as embodying a condensed view of an extensive argument, and a lucid representation of the claims which this noblest of objects has upon every individual. It bears date March 8, 1825.

ESSAY ON MISSIONS.

In contemplating the works of God, we must ever have been struck with the beautiful adaptation of means *to produce the ends he has had in view.* It might have seemed natural to suppose that the Almighty would have had no need of instruments to fulfil his purposes; that he who said to light, *be,* and it was—who speaks, and it is done—to whose power no obstacle can be opposed—and whose wisdom is perplexed by no combination of difficulties—we might have thought that reiterated commands and the instantaneous fulfilment of them, would have been the general order of his procedure. Nothing seems to give us such exalted ideas of high and commanding authority, as a magnificent effect springing forth immediately at the slightest bidding; and they who have affected supreme authority amongst mankind, have aimed at securing the promptest obedience to their commands. But in this, as well as in many other instances, God's ways are not as our ways,

nor his thoughts as our thoughts. For we find that when once his creating energy had been exercised, God instituted a succession of dependent causes and consequences, linked in an unbroken chain *one to another;* and instead of hourly making a lavish display of Omnipotence, he has committed the accomplishment of his designs to others. He brings about his purposes by the intervention of means often the most trivial and contemptible; he orders a mere bank of sand to resist the infuriated waves of the ocean, but "though they roar they shall not pass over it." In the affairs of men, the revolutions of empires are often effected by the most insignificant instruments, and from events the least *noticeable* the greatest perpetually originate. But whatever be the nature of the second causes, they are always made to intervene in all His dealings with mankind. If men are to be nourished, food is provided for them: if the earth is to be watered, a reservoir of clouds is constructed on high, which, being supplied from the ocean, descends in refreshing showers. And, like the communications of nature's benefits, are the still more cheering communications of his mercy. Here, too, God by one summary act might have assembled his offending creatures, and with a voice of paternal tenderness, have announced to them his proclamation of pardon. And if once were not sufficient, as generation succeeded generation, successive æras might have been fixed upon, when to the congregated multitudes of earth's population, the plan of salvation might have been unfolded; so audible might have been the voice, so impressive the revelation, that no ambassadors of peace would have been needed to convey the blissful tidings. It might have been so deeply engraven on the

memories of all, as to need no inspired records, either to confirm to them, or to bring afresh to their remembrance the heavenly oracle. All this is not beyond the limits of possibility; but the question which we are concerned with, and which leads us directly to the subject of the present Essay, is, the way in which God actually makes known his dispensations of mercy; and here we find the same method existing as in his other works. He avails himself of the services of inferior agents. Angels have been employed in announcing both his edicts and his gracious invitations. Prophets raised up from among their fellows, receiving their commission from Him, as his heralds, have made known the declarations of his will. At particular junctures, he has endowed them with more than ordinary authority, enabling them to work miracles, as tests of their divine commission: but in general, we are told by an Apostle, it has "pleased God, by the foolishness of preaching, to save them which believe." Here then is an instrument, confessedly weak in itself, but which by Him, on whom all things depend, has been preferred to all others. Doubtless an infinite variety of expedients could have suggested themselves to the Divine mind, and all would have proved equally successful in his hands, but he has chosen rather to entrust this important embassy to men, to some of their fellows. Such then is the establishment of the Christian ministry, and such are Christian missionaries. The only difference that exists between them is, that the one is more stationary than the other, and that they have succeeded to those who had long laboured before them; they find the ground already cultivated, instead of having for the first time to re-

move the bushes and to break up the soil. The one is sent into a garden, already enclosed and watered, its trees in bloom, and some laden with fruit; the other is sent into a wilderness, bleak and barren, untrodden but by the wild beasts of the forest, which there roam and seek their prey. But, though the one is easier and more delightful, yet it is not more honourable than the other. He who withstands the rudest assaults, and vanquishes the most powerful obstacles, is entitled to more esteem than he who has merely kept his ground, when there were comparatively few enemies to struggle against. The Apostle Paul speaks on this subject as if he would rather have thought it a disgrace to have followed the track of another, whilst any regions remained which had not yet been explored: he talks of not having built on another man's foundation, by which, if excellence is conceived to dwell in his character, he would teach us to consider the Missionary's a more honourable and imporportant office. He himself was the noblest example of a Missionary's zeal, and of a Missionary's toils: in perils by land and by sea, amongst the heathen and his own countrymen, he travelled every where, declaring to all, the message he had received from Heaven. He had completely severed the ties of kinsfolk, and of citizenship, feeling a brother's sympathy with the woes of his fellow men, of every nation and of every clime; seeking ever to promote their eternal interests, and in his own emphatic language, considering himself "a debtor both to the wise and the unwise, to the Greek and the Barbarian, to the bond and the free."

The first preachers of the Gospel seem to have been

all Missionaries, in the very sense which is now annexed to the terms. "They went every where," we read, "preaching the Word;" and this seems to have been the practice of our Saviour himself, for we seldom read of his remaining stationary for any length of time,—"He went about doing good,"—"He went through all the villages preaching the Gospel." From Galilee he passed and repassed to Jerusalem, and thence he travelled to the banks of the Jordan, and to the shores of the lake of Gennesaret. He addressed the multitudes assembled by a river side, or under the shade of a wood, by the fountain of Siloam, the garden of the brook Kedron, and the Mount of Olives.

But it is an objection which is often made, that now those miraculous powers are withheld, which enabled the first messengers of the cross to speak with fluency the languages of the different nations they visited, and by the accompanying signs which they wrought, to give convincing evidence of their divine commission; and that, if God had intended it to be made known to all people, he would not so soon have withdrawn the attendant testimonials of his approbation. But this objection can only be urged on the supposition that there are no direct injunctions which bind it upon us as a duty; and so long as "Go, teach all nations," yet unaccomplished, remains on record, so long can no objection whatever release us from this solemn engagement. And again, we may reply, that though the actual power of working miracles is withdrawn, yet does the authentic narrative of those miracles which were wrought remain with us; and the miracle of prophecy, so far from diminishing, is rather augmented by the lapse of ages. Moreover, the Word of

God is still with us; the inspired writings have not yet been erased, nor even dimmed, by the hand of time. The lamp of truth still burns as brightly as when first kindled in the sanctuary; and the answer of Abraham, "If they believe not Moses and the Prophets, neither would they be persuaded though one rose from the dead," would teach us, that where it fails to enlighten by its own native effulgence, there is little hope from mere outward means, though the most powerful and convincing. And then we know that an agency, quite distinct from mere external evidence, was then essential to a cordial reception of the truth, and that many who witnessed the most astonishing displays of divine power, were rather the more hardened in their infidelity, than won over from it. We know that then a sacred and peculiar influence was needed to accompany a preached Gospel, though proclaimed by men girt with a kind of omnipotence, and without its constraining power all would have proved ineffectual. And these influences are not now withdrawn; they never have been, nor shall be, so long as the promise remains unrevoked. "Behold I am with you always, even unto the end of the world." An inward process was *then*, and is *now* necessary to form a counterpart to the external accompaniments. In a word, unless that Spirit who "bloweth where he listeth," breathe upon the soul, it shall remain unbelieving in the midst of the most unanswerable demonstrations of external evidence. Knowing this then, the Christian Missionary may confidently go forth, and though more numerous and more trying obstacles impede his progress, yet let him remember that the main object of his embassy, even the conversion of

the heart of man, is found as difficult in a civilized country, and (considered in itself alone) in the age of miracles, as in our own times, and in the most barbarous nations. Let him hear one, placed in the most favoured circumstances, where civilization and an outward reception of the Gospel have done their utmost, and who, on having read the account of Missions, said, he had seen in these accounts "that the fishing-boat and the tomahawk and the cap of feathers excepted, the Christian Minister has to deal with just the same sort of creatures as the Greenlander and the Indian, amongst civilized nations." This then, can form no just ground of objection against embarking in so difficult an enterprize; or, should the argument prove insufficient, experience shall abundantly evidence its futility. There have not been wanting in periods not far removed from our own, those who animated with the spirit of the primitive Apostles, have forsaken country and home, to make known to savage tribes those "glad tidings of great joy which are for all people." Nor shall ever be forgotten the names of those who have so gloriously achieved these spiritual conquests in foreign lands;—a Whitfield, a Brainerd, a Buchanan, a Martyn, together with that galaxy of lesser luminaries who, in our own days, have shed so bright a lustre into the very gloom and shadow of death. Who can read of the unexampled success of these despised Missionaries, without seeing the absurdity of all such objections? And who that really believes in the Scriptures as a divine communication from Heaven, can read of these almost miraculous transformations of individuals, and even nations, without feeling his confidence confirmed in

their supreme authority, and at the same time, a kind of tacit rebuke of his own negligence, and want of interest in the everlasting destinies of his fellow-men? Who can read of the mighty effects produced in Greenland, and remain unmoved? There, literally, the desert has been made to blossom as the rose, and the solitary place has been made glad by them. Its miserable inhabitants, perhaps the most grossly stupid and depraved of any people; the slaves of the most abominable vices, and the dupes of the most childish superstition; so unaccustomed to thought, that their attention could not be secured for a few moments, and so ignorant, that their language could scarcely be made the vehicle of conveying any intellectual ideas; these, the very off-scouring of the species, have been converted in great numbers. The attempt, though apparently chimerical, has not failed, in the words of the poet,

> "To plant successfully sweet Sharon's rose
> On icy plains, and in eternal snows!"

so that now we may address them in the words of the same poet,

> —"Truth is thine, remote, unenvied isle!
> And peace, the genuine offspring of her smile.
> Far brighter beams than his who fires the skies
> Have risen at length on your admiring eyes,
> That shoot into your darkest caves the day,
> From which our nicer optics turn away."

So great has been the accompanying change in their civil and domestic life, as to need no sympathy in the religious feeling to be interested in such accounts as these. The merest and most common-place philanthropy cannot but be cheered with so refreshing

prospect. To see a barren land now cultivated, and participating in all the blessings of husbandry—the arts beginning to flourish—civilization daily extending itself, and order, prosperity, and peace, spread over the whole face of society; the heart of the mere sentimentalist may well exult and almost weep for joy at this delightful scene. But we must look still higher, would we duly appreciate the nature of this surprizing transformation; these are only the accompaniments of a far nobler renovation, which, though not extended to all who are sharing the outward privileges, is yet, we cannot doubt, to a very considerable number, but as the least and most inconsiderable, in a long train of blessed consequences, to be only consummated in eternity; and if ever appearances are to be relied on, as indicative of the state of the heart, we must conclude that many amongst them have come to a full and perfect acquaintance with that truth, which in our favoured land is professed by so many, but whose life-giving energy is experienced by so few. And though this is one of the noblest of Missionary triumphs, yet is it not the *noblest,* nor does it stand alone as a solitary instance; in Otaheite and the neighbouring islands the change has been still more remarkable: here, a whole people, with its princes and nobles, have relinquished idolatry, and have embraced the Christian faith, and, as concomitant blesssings in its train, the decencies and the comforts of civilized life are rapidly disseminating themselves amongst them. But the time would fail us to tell of what is doing in Africa and America; in the East and West Indies. So expeditiously has the work of translations gone on, that it has become a delightfully fatiguing task, merely to read over the

nomenclature of the languages into which the Scriptures have been rendered. These, we trust, are the never-withering fruits of the persevering and assiduous labours of these devoted men. Though no other good should have flowed from their endeavours, yet thus they have bestowed the most precious of all gifts on thousands of their fellow-creatures now living, and on generations yet unborn.

Thus, both by arguments, and an appeal to facts, may we answer the often repeated objection, which would brand every Missionary attempt as chimerical and absurd. And we conclude, by calling upon all to assist in promoting the spread of the everlasting Gospel; and if they do not feel themselves called to "Go over and help them," at least, by their contributions, their influence, and their prayers, to unite in co-operating with these devoted men in furthering a cause which is peculiarly God's cause. If they are Christians, and have felt the power of the truth on their own hearts, we think we need only remind them of their duty, as laid down in the Scriptures; refer them to the prophecies not yet accomplished, and which assure us of final success; or, by fixing their attention on the miserable state of the heathen, their degraded condition here, and their fearful prospects beyond the grave, to excite a feeling of sympathetic commiseration and pity; if possible, to rescue them from a doom which, if not sure, is yet involved in the gloom of a most alarming uncertainty. But though some are unable to sympathize with us in these higher and nobler objects, to which we would render every other subservient, yet they may be won to unite with us in promoting the cause of humanity and bene-

ficence throughout the world. Them also we would call to come forward and bear their share in the necessary expences of Missionary labours: if they are really desirous of bringing about an object in which they seem so enthusiastic, let them join with us in furnishing a means which, more than all others, has proved effectual in spreading the blessings and the arts of civilized life through every quarter of the globe.

March 8th, 1825.

He had at present scarcely referred in his letters to the subject of Missions, considering it best to have his own judgment and conscience decided upon so important a matter, before he gave occasion to the suggestion of difficulties, by those whose affection would gladly have detained him in his own country.

To his sister K.

"*St. Andrew's, March* 28, 1825.

"DEARLY-BELOVED SISTER,

"When I once sit down to write to you, I always regret that we cannot keep up a more regular and constant correspondence. Your letters to me are very precious, but when we suffer so long an interval to elapse, our letters must necessarily be filled with a great deal of general information, which, however interesting in itself, when I have once heard of the welfare of the family circle, is not so valuable to me as communications respecting the state of your mind, your difficulties and temptations, the passages of Scripture from which you have derived peculiar

consolation, your feelings in the prospect of death and eternity. I think, my sister, that in some respects God has attuned our minds to a like frame, and that thus more especially our mutual experience might be highly beneficial to each other. When we have been together, we have not enjoyed so many opportunities of this heart-fellowship as I could have wished. I believe that neither you nor myself possess that unbroken and assured confidence that our dear Mr. Malan almost always enjoyed. Raised up for a peculiar purpose, and surrounded with peculiar difficulties, he has also peculiar consolations allotted him. But though I have not attained to that complete assurance that he has, yet habitually, and with few interruptions, I enjoy a peace which I would not exchange for crowns. It was under that dear man's roof that I was led to a full knowledge of the way of salvation, as entirely of grace. For a considerable time before, I had been convinced of sin, and by renewed resolutions and reiterated endeavours, sought to render myself acceptable before God. I felt the working of sin in my members, and strove to overcome it, but in vain; it daily got the mastery over me. This brought me to repentance, or rather to self-mortification, to find myself worse than I had fondly imagined, and I satisfied myself as to the safety of my state when I compared myself with others, and thought of a certain pleasure I took in religious services, and even in secret prayer. In all which I was weaving to myself a refined self-righteousness, arrayed in which I might insure my acceptance with God. But I knew not that my very righteousness was 'as filthy rags,' and that I must be clad in the fine linen which is the righteousness of

saints,'—'the wedding garment,'—before I should be permitted to sit down at the marriage supper of the Lamb. This was revealed to me in a private conversation with Mr. Malan in his own room. It filled me with a peace, serenity, and joy, I had known nothing of before; my soul seemed light, relieved of an oppressive burden. As I now understood the preaching of my spiritual father, I was gradually more and more confirmed in the knowledge of the fulness and completeness of that salvation, which is wholly the work of the Redeemer, and found subject of rejoicing in the precious truth that being once saved, I should 'never perish,'—that 'the Lord is faithful who also will do it,'—who will consummate the work of grace he has begun in my heart; '*Je t'ai affianceé en fidelité.*' Having at length decided upon dedicating myself to the service of God, I felt still more happy, especially as I now began this labour of love by instructing a few young people, by conducting the morning prayers in the family, and being at length called upon to bear witness to the truth, under the very eye, and in the very pulpit of my dear Mr. M. The beautiful transcript of the doctrine he taught, being so legibly engraven on his whole life, the complete surrender he had made of himself to God, of all that he was, and all he had, that ardent piety and love which so eminently distinguished him, must ever recommend the doctrine he taught with a peculiar emphasis to my heart, especially as I saw they were derived wholly from the Scriptures, and were attended with such a peculiar energy. For, as I wrote to him in a letter, 'I have fully known his doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions,' &c.

"Ever since I have been called to water others, I have found that I have been watered also myself; and that as aromatic gums and odours cannot be borne without the person's being refreshed by the cheering fragrance, so the announcing of the name of Jesus, which is 'as ointment poured forth,' is grateful and reviving to the soul, too much, alas! taken up with the perishing pursuits of time; and that now, whilst engaged through the week in secular studies, I rejoice on the arrival of Saturday and Sunday, on the first of which I prepare, and the next announce the glad tidings of salvation. I have had rather more to do lately than when I wrote last. The people are so willing to hear, they crowd with so much earnestness, and seem so glad to attend on a preached Gospel, that we have been encouraged to exert ourselves to the utmost. We keep up our three places regularly, and as Mr. Lothian has been rather weak, we have supplied for him several times. I have also been at Anstruther once or twice, about ten miles hence, upon the coast. The town is prettily situated, containing a population of about 1500. Another town where we have preached, called Pittenween, containing about the same number of inhabitants, is situated only a mile from us. At both there is a great lack of spiritual instruction. The first of these places is where our honored professor, Dr. Chalmers, was born. We have thought it our duty to do all we can in furnishing them with supplies, and I now suggest it for the consideration of my father and mother, whether they would object to my remaining six weeks or two months at the end of the session, to preach to them, till they may be able to get supplies from another quarter. Will you write me, my sister,

what you think of this plan? I am greatly pressed to adopt it by my friends here, and I trust by the blessing of God, it may be productive of happy effects. The people hereabout are really hungering and thirsting after the word of God, and the great demand seems to be for preachers. At Dunino the place is quite crowded, and a school has been undertaken by my new and highly gifted friend, John Urquhart, and as it has now increased to more than thirty children, he is assisted by another friend.

"I have been lately a good deal busied in writing Essays for the Dr.'s class; one on the 'Presumptive Evidence for the Being of God;' another on the 'Mutual Affinities existing between the Moral and Economical State of Society;' and a third amongst ourselves on the subject of Missions. In connection with this last, I have been reading Brown's 'History of Missions,' and have been delighted and improved by that most interesting account of the Moravian Missions in Greenland, to which Cowper so beautifully alludes in 'Hope.'

"'Fair Truth is thine,' &c.

"How great is the power of truth, and how wonderful was it, that when all other apparently more rational means had been attempted, the simple preaching of faith in a crucified Saviour won upon their hearts, and melted them, before cold as the frozen wastes which surrounded them. I have also read Mrs. Judson's Letters, and Buchanan's 'Christian Researches:' are not these all so many cries of 'come over and help us?' What think you of your brother's becoming a missionary? My sister, is this the path of

duty in which I am called to run? It demands the most serious consideration.

"The Dr.'s lectures are now drawing to a close. They have become more and more interesting as he has advanced. He is now engaged with the proofs of God's nature and attributes, as discoverable without the aid of Revelation. He likens the conclusions to which the mere light of reason may conduct us, to what may be known of astronomy by the naked eye, and entitles the Bible a spiritual telescope, which brings home truths too remote for human ken. We are all charmed with him the more we know of him. He was this morning on the subject of literary and ecclesiastical establishments. Here my present views clash a little with the Dr.'s; it will, however, lead me to a further consideration of this subject.—The weather has been very fine lately; the trees are beginning to bud; the gardens are decked with flowers; the fields covered with a more vernal green; the ploughman and the sower are commencing their toils; and the distant Grampians, like the Jura at Geneva, are casting off their winter robe. 'Tis not mere poetry that has invested the spring with charms; there seems to be a sympathetic response in every bosom.—Kindest love to all. Sister, pray for me. You will not leave me long without an answer.

"Your affectionate brother, J. A."

The Essay mentioned in the preceding letter, on the "Mutual Affinities," &c., is thus inscribed by Dr. C.'s own hand: "A lucid and well-written exposition, and judged worthy of the second prize.—Thomas Chalmers." (It may, perhaps, be recollected that his friend

J. Urquhart's essay on the same subject obtained the first prize.) It contains so much useful and interesting matter, and such happy illustration of every day's experience, that no apology need be offered for its insertion.*

The wish he expressed to remain in Scotland was readily acceded to, and his only care was to have his brother safely restored to his parents. A letter to his sister K., bearing the hand-writing of both, is dated April 19th, 1825, just at the winding up of the college business. After mentioning the arrangements for B.'s return, John thus concludes: "I anticipate great pleasure in labouring amongst the good people of Anstruther, and being able to give more time to those studies which are directly connected with my future history. Though I shall feel my absence from you all, yet it is, I hope, that I may see you with the greater joy; and time should ever give place to eternity, and the passing pleasures of one man to the everlasting destinies of his fellows. You will pray for me, my sister, that I may be faithful, full of love, full of holiness."

To his Sister E.

"*St. Andrew's, May 4th,* 1825.

"My dear E.,

"We have at length concluded our college lucubrations, and I now find myself at liberty to bestow a greater proportion of my time on studies more congenial to my taste, and more connected with my future prospects in life. In taking a review of the labors of this session, I find I have passed through a course of ma-

* See Essay on "Mutual Affinities," &c. at the end.

thematics, and another of moral philosophy and political economy, under the Dr.; I have carried on my Greek and Hebrew in private, and, while not the least pleasant, I trust it has also not been the least important, my Saturdays have been devoted to preparation, and my Sundays to preaching the Gospel. I have also read through various authors, and have had considerable practice in composition, both essays and sermons. Some of the books I have read are Paley's Natural Theology and Moral Philosophy; Smith's Wealth of Nations, and Theory of Moral Sentiments; Brown's History of Missions, 2 vols.; Buchanan's Researches; Orme's Life of Owen; and you will perhaps not be sorry to learn from B. that we have both succeeded in gaining a prize—I in the Dr.'s, and B. in the Greek class. My very dear friend, Mr. John Urquhart, has carried off three first prizes, two in the moral philosophy, and one in the Greek. The acquisition of his friendship I consider not one of the least valuable since my coming to St. Andrew's. I generally spent an hour with him every day, in reading the Greek Testament, and look back upon it as a portion of the time which has been most delightfully and most profitably employed. We have been endeavouring to persuade him to spend a short time with us at Homerton, but he thinks he will not be able. He is not older than B., but has a mind so matured, and so deeply embued with a spirit of piety, that I know of no parallel. Durant's success at Glasgow was certainly not equal to his here. I am not sorry of the month or two to come, in which I shall be a good deal alone: the solemn office of the Christian ministry requires much previous thought, self-examination, and

communion with God. I hope to be also pretty much engaged in preaching on week days as well as the Sabbath, for I can assure you, there is much to be done; 'the harvest is great, and the labourers are few.' Tell Mr. W. when you see him, that Dr. Chalmers is counting on my bringing down with me next session no fewer than six *private adventurers*, for so he designates us Dissenters. I believe I had mentioned the prospect of W.'s coming, but I had no ground for expecting any others. However, if he can possibly collect any recruits, the troops here need reinforcement, and I think as to all the purposes of study, it possesses greater advantages than either Edinburgh or Glasgow, that is to say, with the exception of one or two classes. And I have very little doubt, that without any effort on our part, next session at least one or two unfettered divinity students will be attracted by the great celebrity of our Dr. I suppose yourself and our sister K. are just now pretty warmly interested in the meetings of your favourite societies. I would gladly be present at some of them; for I assure you, since reading Brown's work, and since writing an Essay for our Missionary Society, I have become doubly alive to the great subject of Missions. The accounts of their success is really unexampled, and carries demonstration to my mind, that the work is of God. I really think the success which attended the first preaching of the Apostles in the age of miracles, will scarcely bear comparison with that of the last twenty years. May it go on in its prosperous career! may the nations, now in bondage, be freed from the chains of sin and Satan! may one people after another have announced to them 'the glad tidings,' 'till nation after nation,

taught the strain, earth rolls the rapturous Hosanna round!' I shall long to be in the midst of you, and no doubt, though happy in my work, shall wish to occupy my station beneath the dear parental roof, and at the family board. My beloved mother I long much to see, and though, compared with the Genevan absence, this is a trifle, yet it will refresh me to see all again. During the time of my solitude, you must not leave me too long without a letter; it will be 'as cold water to a thirsty soul.' Dr. C. is to preach next Sunday afternoon in the town church, the second time since we have been here. B. thus loses the opportunity of hearing him; and Mr. Lothian being gone to Edinburgh to the Congregational Union, and having engaged me to supply for him on that day, I am prevented likewise, unless it should be thought advisable to close the chapel for the afternoon, as it is expected that the éclât of the Dr. will leave us scarcely a sprinkling. Indeed, were it not that it would seem making the worship of God the mere hearing of a preacher, I should advise it also, knowing that it is but natural for the stars to disappear when the greater light ariseth; and thinking that the lesser luminaries might themselves be drinking in fresh stores of light to be again reflected in their various spheres of operation: but the Gospel message is too important in itself to be made to bow to the high endowments of a gifted individual, which I think it would appear to do, were the chapel to be shut up. I do not, however, reckon on a very crowded audience. —I am thinking of reading Dr. Smith's 'Testimony to the Messiah,' and Dr. Brown's 'Moral Philosophy,' which I think will make a good sequel to our Dr.'s Moral Philosophy. We unite in kindest love to all.

Remember me especially to dear little S. and A., and tell them I hope to see them before long. J. A."

He had at first thought of removing his residence to Anstruther, but was induced to continue at St. Andrew's, chiefly for the sake of intercourse with one or two of his friends, who continued in the town pursuing private studies. Some account of his occupations is contained in letters to his friend John Urquhart, who had returned to his father's house at Perth, and to others.

To Mr. J. Urquhart.

"*St. Andrew's, May* 30, 1825.

"My very dear Friend,

"Since your departure, and that of my brother and all our good friends, I have not felt so dull as might have been expected, and in truth, I have rather looked upon my solitude as a privilege. For as the time of my giving myself up to the ministerial office draws nearer and nearer, I feel more and more the importance of much heart-searching and communion with God, lest it should be found in the end I have run before I was sent, and have not received my commission directly from him. And you know that though in a family one may secure periods of retirement, yet the effect is too apt to be immediately dissipated by the delightful intercourse and pursuits of domestic life. Our family is large, and thus perhaps we know more of this than you do: during the whole of the Session, I have had occasion to lament that I could be so little alone; and especially whilst taking into consideration the subject of Missions, I see the absolute necessity of serious

thought and deliberation. You know that I had it in contemplation to try a weekly service at Borehills and Kingcaple. I accordingly give a lecture at the first every Friday, and the other every Tuesday evening, and they have been well attended. I preach at Dunino at ten o'clock on the Sabbath, and thence proceed to Anstruther, where we have a service only in the afternoon and evening. Amply should I be repaid, were but one ignorant, guilty soul led to the Saviour. I have felt the greatest delight in my work, which I would look upon as 'a token for good.'—By reading a book of Dr. Owen's, I have had my attention a good deal turned to the subject of the Holy Spirit's operation, and am more and more convinced that it is 'not by might nor by power,' but by the 'Spirit of the Lord of Hosts.' One is apt at first to have much of Melancthon's feeling, and to betray, alas! much self-confidence; but I have seen that I have not power to come near the soul, or raise it from its spiritual dormancy, without a divine influence: not till the Spirit is poured out from on high can the wilderness become a fruitful field. I admitted this before, but what I mean is that I have had a more deep feeling of it lately; and this shews me the necessity of much prayer, and of having the eye of the mind directed upward, whence cometh our help. And then, though the instrument be weak, it is the maxim of my good Archbishop Leighton, that 'all instruments are alike in an Almighty hand.' 'The treasure is in earthen vessels, that the excellency of the power may be of God, and not of us.' He is to work 'all in all.'

"Mr. Lothian has kindly engaged to pass an hour and half every morning with myself and Mr. Reid. I

also get an hour or two every day with Mr. Duff, when we read Campbell's Lectures, the Greek Testament, and Antiquities. He and I accord very well: I should feel happy if I could be in any way useful in turning his classical enthusiasm towards the Bible and the great concerns of Religion*. In the course of our reading we touch upon a great variety of subjects, as you and I did during the winter, upon which I look back with great pleasure. All this together with my out-door labours, keeps me from stagnation, and upon the whole, pretty well fills up my time. I feel quite as a bird at liberty, now that I have got free from the Mathematics, and am able to direct every thing towards the one great object. I give an hour pretty regularly to Hebrew, on which you know I lay great stress, and with which I aspire to become familiar. Your's, I hope, is getting on apace. We are reading Leland's 'Necessity of Revelation,' and Lardner's 'Credibility;' both works connected with the Evidences. I have also read part of Butler's 'Analogy.' I think we should be very careful to improve the summer months with a particular reference to the Bible and the state of our hearts. You are not ignorant of the engrossing and absorbing effect of all human studies, and how apt they are to jostle aside into a corner, the great concerns of Eternity; and I think, it is but just that now religion should have the preference. Buchanan's rule was, when he found himself more than ordinarily interested in his studies, to cast aside his books and commence praying, that thus his best hours might be given to God.

* His wishes are realized: Mr. Duff is now a Missionary at Calcutta.

"I do not think of leaving for a month or two yet, for I believe I save as much time for study as I should have at home, and am enabled at the same time to keep up these four preaching stations. I would however wish to be two or three months with my parents, as I know not how soon I may be separated from my family, perhaps as a Missionary in foreign lands. Write to me on this subject. Let us pray for one another.

"Your friend and brother in Christ, J. A."

To his Brother B.

St. Andrew's, May, 1825.

"MY VERY DEAR BROTHER,

....."As I approach nearer and nearer the time of giving myself entirely to the work of the ministry, I feel more and more the necessity of weighing well its arduous duties, of seeking divine direction, by prayer and heart-searching, and study of the Scriptures, and of cultivating that holy frame of mind, and that habitual dependence on God, which alone can render the work delightful or successful. You know that it is easy to take up the work of the ministry as a profession; but if every thing in it is to be done *before* God and *for* God, as his ambassador to men, this is a very different case; and yet you know that otherwise all is vain. I fear that awful question, 'Who hath sent you?' and that address at the last day, 'Verily, I say unto you, I never knew you,' and those dreadful curses in Ezekiel, 'Their blood will I require at your hand.' Isaiah was *sent*, all the Prophets and Apostles were *sent*, and, as we cannot now receive a direct commission from our Master, we must consult the pre-requi-

sites laid down in his word, the state of our own hearts, and the directions of his Providence. I consider that I am in happy circumstances for commencing my labours, in these small places about St. Andrew's. If I should ever become a Missionary, I should like to feel that I act upon the very same footing as did the Apostles; that is, *I*, a pardoned criminal, now received into favour, go to announce to other criminals a like pardon, and a like medium of acceptance, through a crucified Saviour. Or, as having found a book which professes (and, by ample evidence, makes good its proof,) to come from God, directly adapted to all our wants, explaining the mysteries we see around us, and producing so great an effect upon our hearts and lives, we hasten to communicate its contents to those of our fellow creatures who have not yet heard of its existence. This is so very apt to be lost sight of, especially by poor people, who go through a routine of services, and think that had they been in circumstances to choose their profession, they also would have spoken as ministers do. I have been much pleased with that expression in the Acts, 'Then Philip went down to a city of Samaria, and preached Christ to them, and there was great joy in that city.' There is something very simple and natural in the way in which this is described, and very different from the formal manner of listening to the Gospel message.

"The proper improvement of your time will depend greatly on the regularity with which you lay it out, and persevere in the prosecution of a settled plan in your different studies. I would have you be careful to keep the morning hours, as much as may be, unbroken; the evening is liable to interruption; only

endeavour to save a little time for reading history or biography; and it is desirable to secure a short portion of time for secret prayer and meditation. You know that nothing great or noble has been brought about without serious consideration; it is therefore, not a mark of dulness and monasticism, but of wisdom, to accustom ourselves to it; and more especially the great concerns of religion, the life of God in the soul of man, our growing in grace and in meetness for Heaven, make it absolutely necessary to seek retirement; this did our Saviour, and we must imitate his example. You will find this one great means of strengthening your mind, and forming your character, of giving to Scripture truths a greater power and efficacy, of enabling you to view things in their true light, and especially your own conduct and states of mind. As you have not been much accustomed to conduct your studies alone, if you do not mind, you will find yourself prone, whilst apparently deeply engaged, to pass things over superficially. This you must guard against.

"Read some serious books with reflection, and make extracts; this gives one a habit of close attention. If you can read also some book with your sisters, it will be both delightful and improving. If you would read an essay to them every week, it would be greatly advantageous to you. And let me beg you to read the Scriptures seriously and simply, praying at the same time for divine teaching. For really other studies are only important as they bring us to the Scriptures. Time is rolling on its course; the end of all things will soon arrive; we are posting on to Eternity and the Bible alone brings 'life and immortality to light;' it alone

draws back the curtain of the unseen world, and gives us 'a good hope through grace.' Why should we spend all our time in gathering pebbles, whilst we neglect 'the pearl of great price?' Why do we pursue every glittering toy, whilst the gem that reflects the glories of eternity is unheeded by us? Why do we read so much the writings of men, whilst 'the transcript of the eternal mind' is unrolled for our perusal?

"Your affectionate brother, J. A."

To his sister K.

"*St. Andrew's, June,* 1825.

"MY VERY DEAR SISTER,

"I again sit down to hold communion with you, and to give you some fresh information concerning my plans and operations. But first let me thank you for your very acceptable letter; it was truly refreshing to me, especially as it arrived in good company, viz., a letter from dear E., at Bristol, and another from my dear friend J. U. at Perth; all which, bearing good news from three different quarters, united in the last stage, and brought to my great surprize, as our landlord's daughter expressed it, 'an awfu' heap of letters.' But, whilst all is well at home, I was a good deal affected to hear of Mrs. W.'s death, it was so lately we had heard of the marriage. I was led to reflect on the goodness of God which had spared us so long, and though our enlarged circle offers so many a mark to the destroyer, we yet remain monuments of sparing mercy. Many whom we have known and associated with, are struck off from the scene; I think it is well we should contemplate the time when

we also must be broken up. Sure it is, if not by death, we shall soon be scattered where God shall choose to cast our lot, and be brothers and sisters but in name and affection only, not as heretofore, assembled under the paternal roof. Happy, if the little fleet which sailed out of port in company, being blown wide asunder on the ocean of life, and having escaped all dangers, shall safely cast anchor in the haven of everlasting rest. Oh, that none may be wanting, in the day when the Lord shall make up his jewels! The separations we must submit to here should be little thought of by us, if only we may be united in eternity. Let us not cease, my sister, to pray that we all may meet in Heaven at last.

"I was glad to hear of the excursion of our father and sister to that delectable land. E. should have her curiosity and her taste for natural scenery gratified; she should not henceforth be ignorant of what is meant by rocks and craggy cliffs and mountains; when these are mentioned hereafter, her imagination will present many of these ruder beauties of nature. And my dear father will be cheered with the refreshing verdure of the plains, the air salubrious of the hills, and all that freedom from smoke, and desk, and accounts, which he knows so well to prize. My dear mother, does she make no little excursion? We remember how much she was benefitted last summer.

"The letter from my friend John Urquhart pressed me to go and stay a few days with him, which, though loth to interfere with my plans, yet for the love I bear him, I was glad to do. I accordingly got home from Anstruther on Sabbath evening, and walked to Dundee on Monday morning. A steam-boat sails thence to

Perth, by which I arrived there very comfortably, and returned again on Friday. I had several very pleasant walks in the country about Perth, which is very beautiful, and at the same time enjoyed the company of my dear friend. He is a little in doubt whether he ought to return to St. Andrew's another year, or whether it would be better to come up either to Homerton or Hoxton immediately. Mr. Orme, who was at Perth when I was there, rather recommended the latter. As Dr. Morrison and Mr. Townley are now in London, and are likely to stay a little longer, he is rather anxious not to lose so good an opportunity of conversing with them, and perhaps of commencing one of the eastern tongues. I do not know whether I mentioned to you that he has very serious thoughts of giving himself up to the cause of missions. I feel happy to think, whichever of the colleges he may fix upon, he will be near us. I am sure you will be delighted to know him. With the exception of this small variety, I have gone on quietly and very happily; my solitude has not been at all wearisome, for I have been busily and delightfully occupied, and called so frequently to preach the Gospel. Never do I feel happier than when preparing for, or engaged in, or returning from these little excursions. Sure, my sister, it is a *gladsome* employment to be the bearer of good tidings—blessed is that office which makes us heralds of peace, and righteousness, and salvation. 'As sorrowful' says the Apostle, 'yet always rejoicing; as poor, yet making many rich.' The people have attended very well hitherto, and if we may judge from their attention, and a few things that we hear of, we hope that our labour is not altogether in vain. I am glad to think,

my sister, that you are praying for us at the hour of assembling, for it is only when the Spirit is poured out from on high, that the instructed and the untaught, the attentive and the scorner, shall embrace the Gospel. Oh yes, all who have tried must confess that it is God alone who giveth the increase.

"There is a pleasure in preaching to the Scotch peasantry, who are better instructed and more intellectual than the generality amongst our own; almost all have their Bibles and turn to the passages quoted. Whitfield was much struck with this; he says, when he mentioned his text at one field-preaching, there was quite a rustling of leaves through the whole assembly, which he had not been accustomed to.—I have heard to-day that Mr. Erskine is staying now with Dr. Chalmers, and as we are to have a Missionary meeting this evening, he is to be one of the speakers, as well as Dr. C. I probably may find an opportunity of speaking to him and getting some information concerning Geneva. —Since finishing the last sentence, I have both heard and conversed with Mr. E. He gave the meeting some account of the state of religion on the continent, Germany, France, and *notre Suisse*, through which he has been travelling. This morning I was quietly taking my solitary repast, when my reveries were broken in upon by the sudden entrance of the Dr., who had heard I was partially acquainted with Mr. E., and came to invite me to breakfast. He is truly a most delightful man, and the conversation carried on between him and the Dr. was most instructive; I was a privileged hearer, and merely from time to time put in my word of assent. The current of discourse ran upon the Mosaic account of the Creation—the disco-

veries of modern geologists—the state of Italy and Geneva—and the place sanctification holds in the scriptural system. These, though various, were all interesting topics, and upon the last, it was concluded, that it is good to consider holiness as a great part of the salvation brought to light by the gospel, the superstructure which the divinely appointed mechanism of doctrines and promises is to rear. This is a happy way of silencing those reiterated objections, that we encourage to sin because grace abounds.

"I have an appointment to preach this evening at Crail, about ten miles from St. Andrew's. It was here that Knox addressed the people and excited that enthusiasm amongst them, which was not cooled till the cathedral of this city became a ruin. The buildings they call the town-hall in the smaller towns, which often have *the privilege attached to them* that 'the gospel is free,' make most convenient preaching stations, as they are roomy and well seated.—Sister, pray for me, and present my kindest love to all the dear circle: I forget them not on my knees before God.

"J. A."

To Mr. John Urquhart.

"*June* 28.

"My very dear Friend,

....."I look back with pleasure on the few days that so quickly glided away in your happy family, and feel refreshed by our conversations and fellowship. By this time, I suppose, you have given all due consideration to the proposed plan, both by consulting your parents, and after the example of Hezekiah, by 'spreading it before the Lord.' Thus are we most likely to succeed in all our undertakings, and thus do we insure

that blessing which alone prospereth. I think I have seen the answer to prayer, in my being directed to St. Andrew's. I was quite wavering and uncertain, and got no satisfactory advice from any of whom I asked counsel; I sought direction of God, and see that in many particulars it has turned out for the best. And by thus maturely weighing, and imploring divine assistance, we save ourselves from those after-reproaches, which, in case of an adverse result, would be likely to harass us. Thus, if from the first we have committed our ways unto God, we can 'cast our cares upon him, knowing that he careth for us.'

"If you think you would like to have some consultation with Dr. Morrison and Mr. Townley before you decide, then I should think the plan of your spending a few weeks with us, advisable. But whatever plan you may adopt, I need not say you will be made welcome to stay any time you may find most convenient in our family, 'as welcome as May flowers;' my parents will be glad of your company, and I shall be most happy.

"I still hold to the idea of giving next session to attending one or two private classes, and carrying on the study of the languages and biblical criticism alone, or with my friend Mr. W. and yourself, if you are here. I am also wishing to get information from some of the good men, and to make up my mind as to the missionary call. I seek guidance and direction from on high, making it a matter of constant prayer. 'What is our life? is it not a vapour?' 'What have we that we have not received?' Wherefore do we live but to glorify God? and where is this most effectually and most extensively done?—I most sincerely believe

amongst the Heathen. Yes, this would be an honour and a glory, to preach amongst the Heathen 'the unsearchable riches of Christ.' May God point in his Providence to that spot which we are to dig, and plant, and water, and where he will be pleased to pour down 'showers of blessings:' where may be almost literally fulfilled the prophecy

> 'For in the Wilderness shall burst forth water,
> 'And torrents in the Desert,
> 'And the glowing sand shall become a pool,
> 'And the thirsty soil bubbling springs.'

...." But I must bid you adieu, praying that God would be your counsellor and friend and portion for evermore; 'our times are in his hands, he will perfect all that concerneth us.' May the work of grace be carried on with power in our hearts, whilst here, till perfected in glory.

" Your affectionate friend,

" J. A."

To his Father.

" *St Andrew's, July* 14.

" My very dear Father,

...." I have found the greatest imaginable pleasure, and at the same time no little profit, in supplying four neglected villages with a regular weekly ministration. My necessary preparations obliging me to search the scriptures, and write out explanations of them, have supplied the place of the most valuable lectures. You know a little of the intelligent character of the Scotch peasantry, and their general acquaintance with the scriptures, which makes labouring among them truly

delightful. I have been surprised on conversing with many in the very lowest ranks of life, to find they are acquainted with authors one would imagine far above them. Thus one man, a shoemaker, is familiar with Milton's Paradise Lost, Henry's Exposition of the Bible, and also Josephus. Another of the same trade, in an opposite quarter, has read Rollin's Ancient History, Prideaux's Connection, and a great number of theological works. This must be owing, I suppose, to their superior education in early life, and the sedate and shrewd natural character leading them to thirst for all kinds of information. It may, however, well be asked, where they find time for so much learned leisure. I doubt whether any examples of this kind could be met with in any of the country parishes of England. The general system of schools, by which every village is provided with an efficient teacher, has done a great deal for Scotland. Their not being burdened with poor laws, by which idleness is so much increased among us, keeps up habits of industry and economy over the whole face of the country.....

"My dear father, pray for your son, that he may be made faithful in the work to which he is called.

"Dutifully yours,

"J. A."

To Mr. John Urquhart.

"*St. Andrew's, July* 18.

"MY VERY DEAR FRIEND,

...."As to my return home, I count upon quitting St. Andrew's the beginning of the ensuing week, and passing a few days in W. S. M's. family, if I find them at home. I shall feel a good deal leaving my missionary

stations, as they will in a great measure be left destitute, to fall away as they were before. However, we hope soon to resume them with stronger forces than ever. I think the next session, should all be well, we must adopt a regular plan of operation; there is no calculating the good that may be done, should there be a succession of preaching young men at the college for several years. We go in the most favourable circumstances, having no party interest to serve, taking no man's silver, desiring not theirs but them, preaching the gospel fully and willingly, because we believe it is of infinite importance to their souls, and we have never yet had to complain that the people would not come forward to hear.

"I quite accord with you upon the subject of missions, and think that the fact of leaving unconverted persons at home, even more guilty, is no objection to our carrying the Gospel to Heathen lands. I was particularly struck with the view you took of God's *gathering* his people, not exclusively from this or that particular country, but from all the families of the earth. So it is said in Revelation, 'every kindred and tongue,' &c. The declaration of our Lord to his Apostles was, that they should be brought before kings for a *witness*, which I think perfectly accords with your view, that the Gospel is to be preached to all nations, that 'one of a city, and two of a family' (tribe I suppose) are to be selected as He may see best, as monuments of his sparing mercy: and then we have no warrant for supposing that whole nations, cities, villages, or even families, are in any period likely to be all converted. It is contrary to God's own declarations, to the analogy of his past and present dispensations, to what we have

read in history, and what we see daily before our eyes. That command also of our Saviour, 'if they receive you not in one city, flee ye to another,' intimates the same thing. So that whilst there is one city which has not had 'the good news of the kingdom' proclaimed in its streets, so long do I think missionary exertions are our bounden duty—and so long will it become those who are putting their hand to the Gospel plough, to enquire conscientiously before God, whether it be more for his glory, and more consonant with his will, that their labours should be directed towards that as yet uncultivated desert, or merely to spend their days in watering and training the gardens which have long been tended by the care of many skilful and efficient labourers. The example of the Apostles is also quite conclusive.

"I am anxious to get information concerning Madagascar, as you know I was struck with the opportunity of turning my knowledge of French to some account, as also with the wide field of usefulness and need of assistance. I learnt from a Gazetteer the other day, that the language is connected with the Arabic, the island having been in the power of the Arabians for some time, how or at what period I know not. If I find this to be confirmed, and I should finally decide, this will engage my immediate attention. I hope we shall have time, in company with my friend Mr. W., likewise of a missionary spirit, next session to consult, converse, and pray over matters that have so momentous a bearing on our future history; and not on our own merely, but on those immortal souls to whom we are sent, to whom the message we bear, (solemn consideration!) is to be 'a savour either of

life unto life, or of death unto death.' May we be free from the blood of all men, not shunning to declare the whole counsel of God; though free from all, yet making ourselves servants to all, that if by any means we may save some, counting ourselves debtors to the Greek, and to the barbarian, to the bond and free. I think of you in my prayers before God; do you the same for your affectionate friend,

"J. A."

P.S. I hope the meeting is going on comfortably. I reckon this the threshold of your ministerial labours. Adieu."

In a short time from the date of this letter he arrived at home, and spent what remained of the vacation in study, with a particular reference to his opening missionary prospects. After consulting with Missionaries and others, to whom he had access, he thus wrote to his friend Mr. J. Urquhart:

"*Homerton, Sept.* 13, 1825.

"MY DEAR FRIEND,

"In compliance with your wishes I called on Dr. Morrison yesterday, and endeavoured to obtain from him facts and advice, which might serve as data in forming your judgment. From all he said, and from further consideration of the subject, I think that if you have any serious views of going to China, or I may say, any serious thoughts of coming to a decision, whether you ought or ought not to go, you must, if possible, come up to London. If you could at all make it convenient to come as soon as may be, and stay with us till the time of my return to St. Andrew's, you would be in a condition for judging, and have op-

portunity for consulting Dr. M. I shall be at home to receive you in case of your arrival.

"I have been going on quietly at home without much preaching; I am glad of opportunities of hearing. I have spent a good deal of time in reading, amongst other things, a Life of Dr. Buchanan and of Fuller. The subject of missions occupies a considerable share of my attention. I search the Scriptures, make it a matter of prayer, collect information, and endeavour to obtain the advice of those whom I think best qualified for judging. But the time is at hand when we must not only go forth into the vineyard and endure the labour and heat of the day, but when we must give in our final account, when the heaven and the earth shall pass away as a scroll, and time shall give place to eternity. May we act then as in the full prospect of such a scene, live as heirs of immortality, and seeking in the first place, the kingdom of heaven and its righteousness, may we go on from strength to strength till we both appear before God in Zion. This may God of his infinite mercy grant, to whom be glory for ever. Remember me kindly to all your family, and believe me to remain,

"Your affectionate friend and brother in Christ,

"J. A."

Mr. Urquhart accepted the invitation, and at the end of the same month our family party received a most interesting and delightful addition in his company. That was indeed a golden month, during which we were favoured with his presence. The two friends appeared to the greatest advantage together, the buoyant feelings and playful manners of the one, cheered

and animated the pensive spirit of the other; and the tender susceptible mind of Urquhart reposed on the strong nerve of his friend as his flexible frame lent on his more vigorous arm, while their united ability, intelligence, and piety, gave a continual zest to conversation, by suggesting and discussing an endless variety of the most interesting topics. The subject of missions was frequently canvassed, and much information gleaned from every possible quarter; their studies, in reference to this great object, were carried on unitedly, and together or singly they attended the Language Institution, to gain some insight into the Eastern tongues.

It seemed impossible to imagine a case in which natural temperament decidedly dissimilar, and inherent character the most distinct, should unite and coalesce and form a more complete and intimate friendship—the excellencies of the one mutually supplying the conscious need of the other.

After a month's residence at Homerton, during which Mr. Urquhart's mind was so strongly drawn towards China, as to enter upon the study of the Chinese language with great assiduity, the two friends sailed from London on their return to St. Andrew's, at the close of the month of October. John's letters shall continue the narrative.

To his Sister K.

"*St. Andrew's, Nov.* 22, 1825.

"My very dear Sister,

"It is now nearly a month since I left home, and I have received no communications from any one of so large a circle. Now that I am alone double attention

should be paid to give me regular information of all that has taken place, even though nothing but the common routine of things should be going on. When one is removed far away from a scene so much beloved, all that is stale and even forgotten, or perhaps unobserved by an inmate, would be delightfully interesting to the wanderer. All the associations of time and place, and circumstance, with persons so dear to him, refresh his soul, and seem for a moment to replace him in the seat he once occupied, and revive remembrances of employments and pursuits in which he has so often taken a part. May I not say with Paul, on another occasion, 'though taken away from you for a short time in *presence* not in *heart*,' I wish to keep up a unity of spirit with all of you. The duties of every day are so varied and so unceasing, and the nature of our studies so *absorbing* of the attention, that unless those messengers of love, letters, pretty frequently arrive, there is a danger that the ardour of affection will cool, and that those who should be often present to the eye of the mind, and who after God should engross the heart, will only casually be thought of, or remain undistinguished by a treacherous memory during several hours, or even days.

"But though the busy hours of day-light may have excluded those so dear to me, they are ever recalled in my approaches to God in the evening, though the recollection is greatly aided, and the prayer made more fervent, after receiving 'good news from the far country.' I have my old friend W. S. M. and his brother Johnny under the same roof. The nearness of my lively and happy companions, and my old acquaintanceship with the elder in a spot and among friends

my memory so fondly revisits, makes me feel any thing but solitary, forlorn, or friendless, in the absence of B. Several very agreeable and excellent companions of last winter have likewise returned. Mr. Fox, from Derby, partly supplies the place of Mr. Hoby; and then I have my dear friend Urquhart, one entirely after my own heart. Of him I need write you no longer as to his worth, for I think I may say, you all love him. So completely had he become domesticated among us, that he was almost as an adopted son during the greater part of his stay. You, my sister, told me you had only read of such an one, and truly I hardly expect to meet another such on earth. The more I know of him the more do my admiration and love for him increase. Last Sabbath he accompanied me to my two village stations, Byrehills and Dunino, and commenced the service with reading and prayer. There is such a touching simplicity, such a beauty of expression, such ardour, and such breathings of the soul after God in prayer, as I think I have heard in no other, and quite melts me.

"We hope he may be brought on to preach at length; though young in years, he is ripe in understanding; and though much his superior in age, I yet feel as a child beside him. This lets you know that we have begun our winter campaign, occupying the same outposts as before. In place of the school-room we formerly occupied at St. Andrew's for the fishermen, we now have kindly granted us the use of the old Episcopal Chapel, situated above, and which is comfortably seated and in proper preaching trim. We had hoped to be able to extend our sphere of operation, taking in two or three destitute villages in the neighbourhood,

but both Mr. W. and a gentleman from Bristol, whom we had confidently counted on, have failed us. I can hardly have less than two sermons every Sabbath, and eight or ten miles to boot, but this I am accustomed to, and derive from it to myself, as an individual, the greatest physical and moral good. The desire of hearing seems no way damped by a three months' intermission; I hope that success will attend our labours. We are about instituting a meeting expressly for prayer; this will be as oil to the wheels, and we trust will ensure the blessing. Do you join with us in praying that the promised Spirit may be poured out from on high.

Though fully occupied this winter, I am not so overburthened with college work, and can devote more of time to favourite studies. From seven to nine in the evening I am engaged with J. Urquhart in collecting, under specific heads, all possible information on the subject of missions, both from Scriptures, under the titles of precepts—prophecies—promises—and examples, and from all other books whatever we can lay our hands on; the object of this is, with our united prayers, to seek a sober determination of the enquiry, whether or not we ought to embark in this enterprise. I also do a little Chinese, more to keep John company, and to gain some general notions of the language, than with any more important object at present. I feel more it is of comparatively little importance in what part of the vineyard one is called to labour; soon shall we have accomplished, as an hireling, our day, and the great question is, *where* can I, as an individual, most usefully spend and be spent for the glory of God, for the furtherance of the Gospel, the salvation

of immortal souls? May the Lord give us understanding in all things, make apparent the intimations of his will, guide us into the right path, strengthen our faith, consummate our holiness, and make us meet for heaven!

"I expected there would have been a great influx of students this session into our venerable college, allured by our Doctor's celebrity, which ere this must have visited every nook and corner of this triple realm; there are however just about the same number as last year. He has engaged Urquhart to assist him in his Sunday school at his own house. Dr. Jackson is my regular professor of this season; he lectures on Natural Philosophy. I also attend two or three other classes.

"Miss Aldersey's books have not yet been presented to the Missionary Library. I have nearly completed both Jowett and Milne.

"Your very affectionate Brother,

"J.A."

In the next letter, addressed to his father, he first mentioned his growing conviction of duty relative to missionary work, in a specific and decided manner.

"*St. Andrew's, Dec.* 23, 1825.

"Dear Father,

"Dear K.'s letter, long expected, brought me good news from the far country, and called anew for gratitude to a gracious God, who so long preserves in comparative health and comfort so large a circle of frail and fallen creatures. You, my dear Father, in your varied experience, must have seen numerous

families, once as happy as we are, shattered into a thousand pieces; 'the wind has passed over them, and they are gone, and the place thereof knoweth them no more.' If I look around among our acquaintances, or compare our lot with that of any I have yet met with, I see not any who are more favoured. Daily are we 'crowned with loving kindness and with tender-mercies,'—we the children, doubtless are enjoying sweets which are the fruits of much toil and labour of the parents, and many of those cares and sorrows which are frequently the portion of their cup, are but faintly tasted by us. But allowing the many anxieties and troubles which fall to the share of our dear parents, unknown to us, yet as a family surely it may be said, 'the lines have fallen to us in pleasant places,'—surely we are bound to render praise unto 'God, who loadeth us with benefits.' Yet whilst the children of so many mercies, let us not repose on things so uncertain; let not our hearts be drawn away from Him who is the Rock of Ages, and built upon whom we may smile at all the storms and billows of life. Soon may the sun cease to shine upon us; clouds may gather, and may burst upon us; we may be separated not to meet again here; or, if we escape all these, death will soon call us to part with those we love best, and will teach us there is nothing stable but God and heaven. May our hearts, then, be so fixed on high, and our love so cemented in the fellowship of the Gospel, that no change shall disturb our solid peace, and death itself, though it may disunite us for a season, shall re-assemble us on that happy, happy shore, our spirits made perfect, our bodies no longer subject to decay, and arrived at the full possession of glory, honour, and

immortality! God grant that no one of us may be absent when He maketh up His jewels! Living under one roof on earth, may we inhabit one of those many mansions the Saviour has gone to prepare for his people!

"I am not quite sure whether in all our joking about going as a missionary to Canada and China, you know that for some time past I have seriously taken into consideration the duty of engaging in this work. Knowing that it is a step on which so much ultimately depends, I have made it a matter of constant prayer to God, that he would lead me in the way in which I should go, as well as of much research, both from the Scriptures and other works; and every thing as yet has tended to confirm me in the conviction that the call is loud and imperious on all Christians to assist to the utmost of their power, the perishing Heathen. The command of Christ is clear and explicit to 'go and disciple *all* nations,'—the promises and prophecies assure us, that this is to be the final result, 'the kingdoms of the world shall become the kingdom of our Lord and of his Christ,'—and the examples of our blessed Lord, and of the first disciples, urge upon us the duty and privilege of every one who has not sufficient reasons to assign for relinquishing the work. The grand question of every one who enters into the ministry ought to be, 'How can I most extensively glorify God, and benefit my fellow men?' No doubt wherever there are human beings, the faithful servant of God never need say there are no more souls to convert—no more lost sheep to gather into the fold of the good Shepherd. But if, on taking an enlightened view of the population of the earth, it be found, that thou-

sands of preachers of the Gospel are collected in one little spot, a small island with comparatively few inhabitants, and that whole continents, with millions of people, have not one to carry the good tidings, or to publish peace,—can there be a doubt in such a case, that those who are properly qualified, and who are not by extraordinary circumstances tied to that little spot, should devote their lives to preaching amongst these great nations 'the unsearchable riches of Christ?' I doubt not if the Apostle Paul were placed in my circumstances, though uninspired and uninvested with miraculous powers, he would not hesitate a moment whether his life ought to be spent in proclaiming the sound of salvation in Great Britain, or in some heathen land. Many are perishing in our own land, it is true, but they perish wilfully, whereas the others have not yet had the offer of mercy. These reasons and several others I do not now mention, have led me to think most seriously of entering upon this great work. Knowing the dangers, the temptations, and the sacrifices necessarily connected with it, I would first sit down and count the cost, and this I do from day to day, endeavouring to reconcile my mind to the worst. And whilst asking the advice of the experienced and the wise, I wish to learn more fully your sentiments, my father, and those of my beloved mother. The sacrifice of country, and parents, and friends, is made daily in the pursuit of wealth, honour, and pleasure. Thousands of vessels sail constantly from our ports, solely for the furtherance of this world's interests. And shall all seek their own,—none the things which are Jesus Christ's? Shall those whom he has redeemed with his blood—whose souls he has saved—scruple

to expose their bodies in his delightful service? Especially when he has said 'He that loveth father or mother more than me, is not worthy of me.'

"There is no necessity of deciding hastily on a matter of such importance; and knowing the corruption of my heart, I shall be glad to gain a little more experience and strength of character, before isolating myself in the midst of heathen idolators. I should be glad if you would take this subject into consideration, and write me your thoughts, as well as my mother's, upon it.

"I am now, with J. Urquhart, collecting all the information in our power that may at all direct and qualify us for coming to a final determination. 'Our eyes are unto the Lord, whence cometh our strength.' I continue to preach twice every Sabbath in our village stations. With kindest love to all the dear family, and remembrances to all friends, I remain,

"Your dutiful son, J. A.

"J. U. sends kind love. He is wishing me to pass a day or two with him at Perth at Christmas.—Adieu."

"*St. Andrew's, January* 3, 1826.

"MY DEAR B.,

"Things at St. Andrew's are much the same as last year, save that a good many old faces are missing, and their places are not well supplied by others equally worthy. However, we have still Moncrieff, Tait, Trail, Craik, Duff, &c. I attend Dr. Jackson's class of Natural Philosophy, but find there is too much of Mathematics to be altogether to my liking. I am, however, much interested, and hope, before the close

of the session, to receive a great deal of valuable information. I attend also three times a week, the lectures of a young man on Natural History, including Mineralogy, Anatomy, Botany, and descriptions of many of the most interesting phenomena of nature. Dr. Chalmers attends him, and takes notes like the most humble of his pupils. I am endeavouring to collect all kinds of materials on the subject of missions. You will remember J. P., who acted the part of precentor among the fishermen; I attend him twice or thrice a week to get some little knowledge of turning. This gives me exercise when the weather forbids a walk, and may perhaps, at some after period, turn to more serious account.

"If no situation has yet presented itself, you must be very careful, my dear brother, rightly to improve your time. From having been in the same circumstances, before I went to Geneva, I know the unpleasantness of having no particular object to which to direct your efforts, and that it is very possible to appear to be never idle, and yet in reality doing a mere nothing. When there is no powerful stimulus to exertion, and no hourly call to industry, the laziness of our natural disposition pleads loudly for ease and self-indulgence, by doing only those things which are agreeable. I would have you strenuously guard against this, and regularly devote the morning hours to Latin, Greek, French, Mathematics, and some serious reading. At the close of every day, review each hour successively, and let conscience duly award the sentence of praise or disapprobation. Let an hour be set apart for reading the Scriptures, with prayer; looking out the marginal notes, and striving to investigate their

true meaning. Remember that it is principally at your age that the corruptions of our nature, pride, sensuality, and the love of pleasure, begin to manifest themselves, and that it is from sixteen to twenty-five that that question is so difficult to be resolved, 'Wherewith shall a young man cleanse his way?' Be not afraid, my dear brother, to know and believe the worst of your own character: it is true of my heart and your's, that they are *desperately wicked;* it is only by the grace of God, by 'taking heed to our ways according to His word,' by earnest prayer, and by turning away from the first approaches of sin, that we can at all walk holily, so as to please God. Our thoughts must often dwell upon the death of Jesus Christ, who loved us, and gave himself for us; the greatness of his sacrifice, the glory of his salvation, and the riches of his love will have a constraining efficacy, will win us from the forbidden paths of sin, to walk in the peaceful and happy paths of his commandments. A believing view of Jesus crucified on the tree for us will be the death-blow to our most beloved lusts and appetites. It will draw us with the 'cords of love and the bands of a man,' and though too often overcome, we shall yet be able in sincerity to say, 'I delight in the law of God after the inward man;' I hate sin; I thirst after conformity to the divine likeness.

"You should guard against the softness and the sweets of your present circumstances, enervating your mind, and making you discontented if placed in a less agreeable situation. We are so much the creatures of circumstances, that it becomes us ever to be on our watch-tower, and to remember that every man, with very few exceptions, is dependent in some way or

other on 'the sweat of his brow.' If you industriously improve this period, it may fix your principles, and furnish you with varied knowledge for entering on the busy scene of life. You will then look back to this time as incalculably precious.

"Your affectionate,

"J. A."

Though it is evident from the whole of the preceding detail, how entirely John's mind, as well as that of his friend, was occupied with the constant contemplation of the highest objects, and the most arduous enterprizes; so far was their disposition from approaching to any thing like selfish absorption in their own pursuits, that they were both remarkable for affability, frankness, and the most generous kindness.

Two little notes, addressed to the two younger members of the family, are beautiful specimens of the ease and grace with which both could descend to interest and gratify little children.

A powerful and most interesting Essay on "Personally Engaging in the Work of Missions," must be assigned to the present time, though it bears no date: it was read at one of the monthly meetings of the University Missionary Society.

ON PERSONALLY ENGAGING IN THE WORK OF MISSIONS.

I may presume that all who are here present are friendly to the general object of Missions,—an object at once so intimately connected with the glory of God and the best interests of man. 'Tis strange indeed,

that any professing a belief in a divine revelation, should be unconcerned about its promulgation to all the families of the human race; especially when that revelation speaks at every page, of the immortality of the soul, of heaven and hell, a God incarnate, and everlasting salvation,—truths alike interesting to every soul of man. Without any breach of charity we think every candid person will allow, that a professed belief in such doctrines necessarily leads by-standers to question the faith, or impeach the humanity of those who are careless about announcing them to their fellows. We say not, that they must adopt the same views that we do, or that they must exert themselves in the way that we think best; but this we say, that total indifference on this subject, seems to us to argue want of faith, or at least, a want of philanthropy. Can I be in a country ravaged by the plague, and have found a remedy which has restored me to health, and which is easy of access to all, and shall I not make it known to the wretched beings around me, who are hourly becoming the prey of death? Do we not shudder with horror on being told of the cruelty of those, who when they had it in their power to rescue the shipwrecked mariners, passed by with iron-hearted indifference? No language can sufficiently testify how much we execrate their conduct. Such analogies as these constrain us to doubt of the professed belief, or to condemn the insensibility manifested by those who, calling themselves Christians, and telling us they receive the Bible as a divine communication from heaven, use no one effort to make known its all important contents to others. But it is thought we screen ourselves from censure, if in our own immediate circle, and in the

neighbourhood where we dwell, we exert ourselves by our life and conversation, to set forth its cheering manifestations; more especially if, in addition to this, we patronize and defend the general principles of foreign Missions. Here let us enquire for a moment whether this be altogether sufficient to free us from blame. Total indifference, we all allow, justly merits reproaches; but let me ask whether the same objections that we urge against others, may not be brought against ourselves, if we give no more than our home endeavours, and our friendly voice? What may the atheist and the heathen say to me, notwithstanding all my zeal for my kindred, and my father's house, and my liberal contributions for other lands? Will not the one say,—'Truly, if you believe what you pretend to believe, and what your Bible tells you concerning yourself and the human race, you are unpardonable in making such feeble exertions. Is a deluge of wrath about to engulph mankind, and will you not warn them of their danger?—are thousands tasting the bitterness of sorrow here, and does the gloom of despair settle over futurity, and will you not point them to the wells of consolation, and the star of hope,—you, who tell us you have discovered both? The hardships of a voyage, the sacrifices of friends and country, and the loss of earthly joys, ought not to influence you who tell us that your souls are immortal, your happiness is in God, when myriads—bone of your bone, and flesh of your flesh, are in danger of perishing.'—Thus might the infidel convict us either of insincerity or inhumanity. Nor may the neglected heathen say less. 'Is it possible!' may he with wonder exclaim, 'you can so long have believed truths that so nearly concern our

everlasting welfare, and yet not have informed us? Could you, whilst yourselves in safety, look with such cold unconcern on our deplorable condition? Can it be, that eighteen hundred years have elapsed since the Saviour died for the sins of the world, and has no one come to tell us?'—How could you cease to shed tears over our unhappy lot; why not have come sooner to help us? And are the upbraidings and reproaches done away by the subscription of a few shillings, or the cherishing of a friendly disposition towards them? It cannot be. These objections against our common Christianity can only be refuted by the coming forward of a sufficient number of devoted men, by the sacrifice of time, and talents, and life, in the cause of the Gospel. I see not how I can face either the unbeliever, or the pagan, (supposing there are no particular circumstances in my case), nor how I can maintain a good conscience before God, but by personally engaging in the work of Missions. It may be said, that if this is carried to its full extent, every one who believes this revelation, is bound henceforth to have no other employment than that of making known its inestimable contents. To this I answer, I conceive it to be a duty obligatory on every Christian, whatever be his rank or station, to do all he can in this great work; the command of God—the feelings of humanity—all the circumstances of the case require it. And still it may be only *some* who are called to give themselves wholly to the ministry, and to proclaim the message of mercy in distant lands; the word and providence of God alike forbid many to go. But the solemn duty devolving on each one is, to ask before God, Is it *I* who am called to this office? And to

whom may this question with greater propriety be addressed than to those who, in the strength of youth, are dedicating themselves without reserve to their Maker? If our motives be right ones, the glory of God and the salvation of the souls of men are our leading objects. And where, I ask, can these be so extensively gained as on the field of Missions? The continent of India is crowded with its millions of inhabitants, China has its hundreds of millions—is it right that a little island surfeited with the Gospel, should absorb our whole attention?

What would the Apostles have done in our circumstances? How would Paul have acted who desired to preach Christ where he had not been named before, and who felt unhappy at the thoughts of building on another man's foundation? What is temporal ease compared with the salvation of souls? What the honour coming from men compared with that which cometh from God only? What the sweets of friendship, or country, or life, contrasted with the honour of the Redeemer, and the dearest interests of men? What can be more honourable than to be the first to erect the standard of salvation, in lands which it has not yet visited? What more worthy of our hopes, than to be the agents of a moral revolution in the great empires of the world? 'Tis true, it is not our own honour which we seek, but the Apostle said he was emulous, he was ambitious on the subject, and we are exhorted to "provoke one another to love and to good works." To have subdued a rebel province to the jurisdiction of that kingdom which is "righteousness and peace, and joy in the Holy Ghost," is more than to have ruled tranquilly in one

of its dependant villages. To have made inroads into the enemy's country, and to have won a city, is more than to have defended the frontiers, or to have maintained peace within the borders. To be always engaged in saving souls is a higher office than to build up the faithful. To be a herald proclaiming the overtures of reconciliation to thousands, is more than to watch over a little flock in some retired valley. It is true, that by staying at home, we may be honoured to convert some souls, and to confirm many in the belief of the truth,—but is not a much grander, and far more destitute field presented us in every heathen land? Does not the translation of the Bible, the laying the foundation of a work, to be the blessing of future generations, the being an ambassador of God to many people, open a much nobler prospect than any that can be presented at home? The most remarkable success of home labourers, is not I conceive to be compared with the *ordinary* success of Missionaries, taking in the remote consequences. It is these considerations combined—the command of God, the deplorable condition of the heathen, the objection of the infidel, the more extended sphere of usefulness, and the examples of the Apostles, which have brought home the conviction to my own bosom, that I ought personally to engage in this work. It involves, I am aware, great privations, but it involves also great pleasures: and if it be but for the name of Jesus, all shall be well, and I am persuaded that on a death bed, it will not cost us one regret, to have forsaken all for Christ. I have only to conclude, by begging that each one of you who has the sacred mi-

nistry in prospect, would before God seriously lay to heart this enquiry,—"Am I, or am I not, called *personally* to engage in the work of Missions?"

JOHN ADAM.

The exercises of his mind at this time, in the prospect of the future, are fully shewn in his letters:

To his Mother.

"*St. Andrew's, March* 9, 1826.

"DEARLY BELOVED MOTHER,

"I at length sit down to acknowledge your very precious letter, which so affected me on the receipt of it, that I was obliged to leave the room to give vent to my feelings. I know not whether it was merely the display of parental affection calling up a corresponding emotion in the bosom of an absent son—for I believe I never received any letter from my mother over which I did not shed tears—or whether the states through which my mind has passed since I last saw you, and the probability of soon having to bid a long adieu, induced a peculiar tenderness, more than what is common to me. Of all the relations which God has established upon earth, none is more intimate and endearing than that of a mother and her son, and this is heightened considerably when there is a perfect unison of sentiment and the confidence of its being unbroken through eternity; when there is a Christian mother and a Christian son; and such by the special favour of God is our happy condition. Oh! how dreadful would be the thought of a separation! I mean for ever. But being united in the love of Christ, what can separate us? 'Tis true there must and will be

departures and intervening distances here, and death will sever the dearest ties. But this great separator shall land us safely on that shore where

'Adieus and farewells are a sound unknown;'

and, compared with an eternal embrace, what are all the little partings of time? No, my mother, we must not repine if it be but for the cause of God, though our communion should be interrupted, and that through successive years, by an intervening ocean. For the purposes of mere worldly emolument how many daily leave their country and their father's house, with scarcely greater probabilities of returning than the Missionary. The separation and the dangers are here thrown into the shade by the good situation and the prospect of succeeding in the world. And shall not Christian parents and Christian children make equal sacrifices for the glory of God, supported as they are by the certain hope of a happy meeting after death? And what a meeting will that be! the sorrows and the perils of the wilderness shall all have vanished, God shall have wiped away all tears from every eye. Think, my mother, of the ten children whom God hath given you, will it cost you one regret at that hour that you let *one* of them go to the perishing heathen? I know well the oligations under which children are laid to their parents, and that a whole life of the most sedulous attention and love will not repay the debt; and it is this feeling, as much as any other, that presses upon my mind, that by leaving the country and becoming a Missionary, I in a measure incapacitate myself for fulfilling so sacred a duty, and what I trust would ever be so delightful a privilege. Should

either of my beloved parents come to the second childhood of old age, how great would be my happiness to return that kindness which has been so unceasingly and so richly lavished upon me! How should I be pained, if far away, to think that I could not shew my readiness to serve them! I sometimes find relief from these thoughts by remembering that I shall not leave you alone, that there are yet seven to be the staff of your declining years, especially when conversing with my friend John, who has but one brother and one sister, and the brother has never enjoyed a good state of health. But as we know not what calamitous events a few days may usher in, I should think it right when offering myself to be a Missionary, to do it at first for a limited number of years, at the expiration of which, if any thing sufficiently important happened either to myself or the family, I might feel at liberty to return. A very affecting case has lately come under my notice here, of the only remaining son of a widowed mother, feeling a call to go to the heathen. Both are members of Mr. Russell's church at Dundee, and she says, if he goes it will be her death. He is in the most dreadful state of suspense, feeling a most solemn duty urging him in two directions. He however for the present waves his wish to go.

"You enquire my opinion, my dear Mother, on the subject of depression of mind: I have made it a matter of prayer before God. It is often partly physical, and must then be considered partly as a disease. Though I have often read of persons being in this state, I have never experienced it, and therefore am scarcely capable of advising. It is hard, in such cases, to attend to such consolations as Isaiah 50. 10, but I know of no

other remedy. It is no easy matter to continue trusting always, never feeling; this is perhaps the greatest exercise of faith, for where there are sensible joys there is a kind of vision. But when under mental depression, a cloud seems to intervene and hide God from us; the promises are true, but they seem not true to us. I see no relief but from the fullest confidence in God: 'Though he slay me yet will I trust in him.' I think also the mind should dwell much on the absolute freeness of divine grace, and (when we have once believed) on our being *in a state of salvation*—'whether we sleep or wake, whether we live or die, we are the Lord's;—he has redeemed us with his blood, we *are* his, he will never leave us, never forsake us.'—The negation is repeated five times in the original of this beautiful promise.

"To-day has been purely a spring day. The buds of the pear-trees are beginning to swell, the insects are returning to life; the snows of the Grampians are ascending, the fires are extinguished between morning and evening. Kindest love to all the dear circle.

"Your affectionate Son,

"J. A."

"Were John beside me he would send kind love. Dear little S. and A. I sometimes think of them. Not very long now before I shall see them."

To his Sister K.

"*St. Andrew's, March* 30, 1826.

"My very Dear Sister,

"I have to thank you for your kind letter of the 3d instant, which cheered me greatly, and assured me of the deep-felt sympathy of my beloved Sister, in the

important work I am now meditating. Your convictions most perfectly accord with my own. Most certainly there are too many calculations of happiness on this side the grave. It is most plainly asserted that 'this is not our rest because it is polluted;' why then so many shifts and such well-concerted plans for the attainment of rest here? Did Christ and his Apostles lead us to expect it either by their example or their precepts? was not the one 'a man of sorrows,' the others 'always delivered unto death for Jesus' sake?' Surely the prospect of a coming eternity ought to teach 'the children of light' other views upon these subjects, than the world around them. What are the temporal interests, supposing these were all sacrificed, of *many*, compared with the everlasting salvation of *one soul?* It is our selfishness and unbelief that alone make us think otherwise; and I feel assured that whatever may be the sufferings of the missionary, the words of the Saviour shall yet prove true, that he shall enjoy abundantly more in this present life. To have no one object to live for but the glory of our crucified Redeemer, and the welfare of immortal souls, must contain in it the essence of the purest happiness. I doubt not that Paul, with all his perils and deaths, was yet one of the happiest Christians that ever lived. The pleasures of preaching the Gospel are the most satisfying of all pleasures. If I have known what true contentment is, it has been after testifying the glad tidings of the grace of God, and it has never yet failed. And should no success be granted, or should death remove us before engaging in the work—and perhaps it is safest to anticipate the worst,—yet the words of God to David are a sufficient consolation,

'inasmuch as it was in thine heart,'—and a death-bed will not bring one regret that we left all and followed Christ. A little faith in the promise of God, and there would be a constant emulation among the disciples of Jesus who should engage in this honourable service. It is strange, that when the work of missions has been crowned within a few short years with such abundant success, that the cry should still be 'more labourers,' and the thousands of churches in this highly-favoured land seem not to hear the voice. When shall we reverse the common practice of each one 'seeking his own, not the things which are Christ's?' When shall every believer feel that he is purchased property, that his time and talents, body and spirit, are not his own but God's? When these simple, but alas! too much forgotten principles are universally acted upon, *this* shall be the dawn of the latter-day glory: bands of devoted men shall come forward to occupy every station, and proclaim to every heathen land 'the unsearchable riches of Christ.' May we, my sister, by our example and our prayers, hasten forward the happy era.

"The session is now nearly exhausted in its silent but rapid course, so that I begin to contemplate the prospect of soon seeing you. The months have glided on very happily, whilst tasting the alternate sweets of study, friendship, and preaching the Gospel. I do not think there will be any thing to detain me after the month of May. I calculate upon spending the summer at home with you, and should Mr. Townley still be in the neighbourhood, I think of commencing the study of the Bengalee. Mr. Urquhart has persuaded me to spend a few days with them at the breaking up

of the college; and as Perth conducts us pretty nearly to the foot of the Highlands, we have thought over a plan of making our first missionary excursion for a short distance, among these neglected people; of course we can go only where the English is understood. We wish to make a little experiment before entering on larger fields of labour.

"I have received a letter from ———, which, though not very definite, expresses a wish to engage me during the next summer as an agent of the Edinburgh Continental Society. I have answered by stating my plans, so far as I know them for the present. You may suppose that I have no thought of acceding; it must be a very responsible and difficult office, and requires some one of great experience, and I should think much older than myself. Dr. Chalmers also has made me the offer of a situation at Buenos Ayres in South America; he views it in the light of a missionary station, and thinks the present condition of that continent deserving the most serious attention. It however combines the two offices of schoolmaster and pastor; moreover, he is not able to give sufficient particular information; I therefore refused it. The direct work of Missions is, I conceive, paramount to every thing else, and, generally speaking, these situations, where there are regular salaries, and which are nearer at hand, are far less likely to be neglected than less inviting and more remote countries.

"You ask me, my sister, what is the success that has crowned our labours here? It has been more as yet a 'work of faith;' there is however one instance of direct conversion; the sound of the Gospel has

been loudly, and I trust fully proclaimed in several benighted parishes. The day of judgment is the time that shall reveal the secrets of all men, and shall tell when and to what degree they were affected by the word of God. Ours is the sowing and the watering, it is God's to give the increase, and all those who have tried must be convinced it is his alone.

"It rejoiced me to hear of dear B——'s being comfortably settled: I trust you will inform me of any farther arrangements. Does W——— still propose his excursion to Scotland? Let me know his intentions. Kindest love to the sisterhood, T. and all the dear circle, my beloved father and mother.

"Your affectionate Brother,

"J. A."

To his Father.

"*St. Andrew's, April 15th,* 1826.

"MY DEAR FATHER,

"……By this time in the next month, or at any rate before the end, I hope to occupy my accustomed place in the happy circle. As K. mentions the prospect of Mr. Malan's spending the month of May in England, I shall feel obliged to her if she will let me know as soon as she is able, both as to the express time of his coming, and the stay he is likely to make in the neighbourhood of London, for I shall be partly guided in my movements by this information. On my return from Perth I anticipate the pleasure of lodging a night or two under the hospitable roof of Mr. Spence. This

would give me an opportunity of seeing the Carse and those beautiful hills, to much greater advantage than on our former visit. I was quite at home with the old gentleman, though I do not think we altogether accorded on some important theological questions. Perhaps he might wish to check in me what he would esteem the wildness of a spirit kindled at the Genevan fires.

I trust B. will be diligent, happy, and useful, and doubt not he will soon gain the affection of those with whom he associates. He must beware of the temptations to which all young men placed in similar situations are exposed; and I pray that he may be kept faithful, not only to the principles which he has imbibed in childhood, but to those which, I trust, he has embraced from conviction, and that he may 'keep himself unspotted from the world.' I shall make a point of keeping up a correspondance with him, and can never cease to be most deeply interested in all that concerns him both for time and eternity.

We bring our classes to a conclusion by the end of this month, when St. Andrew's will soon be bereft of about three hundred of the liveliest and sprightliest of her inhabitants. There is a goodly proportion of well-disposed and pious young men. Our intercourse with several of them has been highly delightful and profitable. We have been greatly rejoiced by receiving a letter from one of our companions of last year, who was by no means decided as to his religious character, stating the happy change which has taken place in his mind; he stood rather high as a successful student at the college, and we trust he will be made an instrument of extensive usefulness. Perhaps no sight is so interesting in this world as the transla-

tion of a soul from darkness to light—from the power of Satan unto God. There is a simplicity and warmth of feeling, too, in a new convert, that is seldom manifested in those who have long known the truth.

"My kindest love to my beloved mother, and all the dear family. I anticipate great pleasure in passing this summer in the midst of you.

"Your dutiful son,

"J. A."

"Remember me kindly to all friends."

On leaving St. Andrew's, he accompanied his friend to Perth, where he remained for a few days. The proposed Missionary excursion into the Highlands was partially prevented by the indisposition of J. Urquhart. After waiting in vain for his recovery, John set forth alone, but did not extend his tour so far as he would have done in his company. He often spoke of the pleasure he had received from conversation with some old men in Glen Lyon, near the head of Loch Tay, the fruits of a revival of religion which had occurred in that secluded region some years previously. On his return to Perth, he found a letter apprizing him that Mr. Malan was on his way to Edinburgh. He immediately hastened thither, spent some days in the enjoyment of his society, and was favoured with many opportunities of hearing him preach, and in the month of June returned home.

To ———.

"*Homerton, June* 23*rd*, 1826.

"MY DEAR ———,

...."It is now more especially that you begin to act with the responsibility of one who stands alone, and it

is now that your conduct at every step has such an important bearing on your after life, and a coming eternity. We are warned of leaning on our own understandings, a curse is pronounced on him who 'maketh flesh his arm,' for it is only God who can be our 'refuge and strength.' If we choose him to be our God in Christ, if we cultivate communion with Him, meditate constantly on His word, pray to Him and praise Him, He will 'work all our works in us,' we shall be able to 'do all things by Christ strengthening us:' we shall find such sweetness in his favour, such constraints in his love, and such joys in the light of his countenance, that the pleasures of the world will lose their charm, the society of the ungodly will be a burden to us, and we shall hate all sin as that which separates between us and our God. Without this all resolutions, plans, convictions of duty, and even fears of wrath, will be unavailing; we shall continue to be the slaves of Satan, bound with the cords of our lusts. If our love be not engaged to the blessed God, (and this can only be in the Gospel of his Son,) being far from Him, we shall be 'far from righteousness.'—The mercy of God is shewn to guilty men in the cross of the Saviour alone; this is the only hope for a lost world; here alone is firm footing and solid rock, and here is life, and peace, and happiness. We must take our stand at Calvary, and then while we say 'I feel myself to be a sinner,' we must say also 'I have a Saviour.' While we read the curse of the law we must read also the pardon of the Gospel; while we rank ourselves with the most heinous transgressors, and acknowledge ourselves unworthy of the least of God's favours, we must say, 'Worthy is the Lamb that was

slain,' and by Him I have Eternal life, for 'the gift of God is Eternal life through Jesus Christ our Lord.'

"Being thus brought nigh by the blood of the Lamb, we call God 'our Father,' and feel a holy liberty of access to his presence; we are delivered from the spirit of bondage and assume the dispositions of a child, and exalted to this high station, already pardoned, adopted and saved, we view sin in all its aggravated colours as the offspring of Satan, the very opposite of God's character, the destroyer of moral beauty and happiness, that which crucified 'the Lord of Glory.' We see that it was purposely to deliver his people from it, that the Son submitted to so much indignity and to such agonies: we look upon it as all that is base and polluting, and abominable, and though, alas! it too often gains the mastery over us, yet we hate it with a sincere hatred, and desire heaven as that blessed place where we shall 'never, never sin,' but shall be perfectly conformed to the divine likeness. — O! do not mistake, I beseech you, the grace of the Gospel; it is mercy from first to last, 'grace reigneth through righteousness, &c.' Maintain peace then. Hold fast your liberty in Christ, and then 'fight the good fight of faith.' No enemies can overcome those who fight under his banner. He has promised never to leave us:—in the midst of weakness we shall be made strong.

"Wishing you every blessing, and praying for your spiritual welfare, I remain,

"Your affectionate J. A."

A letter to his friend J. Urquhart, then tutor in the

family of Colonel Morland, bears date July 1826. Homerton.

"MY VERY DEAR JOHN,

"You being sure of my address and I not quite so sure of your's, naturally led me to suppose that I should first be written to, and not have to inscribe a letter to a wanderer, and who, as far as it concerns me, has no certain dwelling-place.

"Where is John to be found?—on which of the great roads leading from Glasgow?—in which retired country seat?—Can an epistle be conveyed to him?—or must he beg the *domestic chaplain*, when he goes to the great emporium of trade, to seek it? Will Dr. Wardlaw put himself to the trouble of keeping it for him? These and a thousand other questions suggest themselves to an inquisitive mind, when about to hold communion by a paper medium with a distant friend; and one letter from you, John, would have solved all these problems, and set my mind at perfect ease. At length, in utter despair, I take up the pen, and you see I have commenced with a species of flagellation.

"Have you and solitude yet made up the quarrel? Has use made it a second nature? or have you found friends to replace those now far removed from you?—Or have communion with God, his Word, and prayer and praise, amply compensated the loss? Such is our nature, that what is a very palace, sumptuously provided with all delights, and whose Lord ever welcomes our approach, is often treated as a mere refuge from the wintry storms of trouble, and the chilling blasts of adversity. Hence God 'leads us into the wilderness, and there he speaks to our hearts.' He dries up the

cisterns of creature consolation, that we may drink from the fountain of his unsearchable fullness.

During the last week I have been engaged in getting up an address on personal devotedness to Missions, which I am about to send to the Evangelical Magazine. If they approve of it, it cannot come out till September. Then if you have an opportunity you will take a peep into that repository, to see if you discover any of your old acquaintances, some, it may be, masked, others just as you have long known them, or perchance in a more fashionable garb. I must however warn you, that as I have not at all blinked the question, I am not quite sure whether it will meet with a friendly reception—they will perhaps bang the door in its face. There is enough written for three successive papers. In the first I introduce the subject by allusion to the general feeling of the Christian church in favour of Missions. I remind them, that what has been already done is only like laying the foundation and providing materials. I then introduce my appeal, by stating the great deficiency of men. I point out the analogy between the wars of nations and this spiritual warfare, and in a series of interrogatives addressed to the feeling of shame, expose the inconsistency of backwardness in Christians, when so many thousands have been willing to sacrifice their lives in the defence and service of their country. I assert the absolute right of the Saviour over the bodies and souls of his people. I refer to history, and shew that men have been prodigal of life in every variety of service, some most unworthy,—patriotism, wealth, science, superstition, chivalry; which I enforce by dwelling on the devotion displayed by multitudes to

the wild and fanatical project of the Crusades. This is the first part. I next warn young men, candidates for the ministry at home, of the soft and enervating influence of the present state of religious society, and of the doubtful motives which govern so many. These are often considered honourable, or at any rate lawful. I direct the attention to the Apostolic times; 'to you it is *given* not merely to believe, but to *suffer*.' 'This is not our rest.' The question is not about ease and happiness, but duty and honour. Many wish to pass through this world with more respect and less toil than the Saviour and his Apostles. This would be a second part.—I conclude by urging my argument by two considerations. 1st. The principle of the most destitute having the first claim on our beneficence, especially if the other parties concerned have it in their power to remedy their own distress, but do not choose; and, 2dly, That evry minister especially, is bound to go where he has the greatest probability of most extensively glorifying God, and benefitting his fellow men. I state my own convictions as to the greater likelihood of usefulness in the field of Missions, from the following considerations:—1st. The Missionary gives a greater proof of sincerity than the Minister at home. His testimony approaches nearer to that of martyrdom, which proves nothing but only sincerity, and is a powerful call on bystanders to examine principles. 2nd. The incalculable good done to successive generations by the translation of the Scriptures—most Missionaries are engaged in this work. 3rd. Their more entire consecration to God, partly arising from circumstances, and their whole life engaged in preaching Christ where he has not been named. 4th. Their participation in the consequences,

as our reformers in what is now doing, and the allowed principle, that those who begin a work, though without immediate success, in case of its completion, share in the honours of the triumph, (founders of states, law-givers, &c.) 5th. The reaction produced at home. So much of what has been done in this country, within twenty years, may be traced up to this cause. 6th. Lastly. Missions wipe off the stain that has so long been the disgrace of Christendom, and to many thinking minds one of the greatest objections to Christianity—the destitute condition of the Heathen. You will tell me what you think of this plan, and whether in what you have written, you have cast your ideas into any thing like the same mould. It is my earnest prayer that those to whom it is addressed may be led to feel their sacred obligations.

"I have not yet commenced the study of the Sungskrit, which I had expected to do immediately: I hope to begin in about a fortnight. Mr. Johnson, Professor of Sungskrit in the East India Company's College, has offered his instructions at the Language Institution.

"I have been engaged in preaching several times since I came home. I supplied two or three Sabbaths for Mr. Henry, of Tooting, late of Leith. I have also followed out the plan of the St. Andrew's little meetings, and have been going on for several weeks past with encouraging success, and two more are in prospect. I have not at all decided as to my course the ensuing winter. Several reasons would keep me at home,—others again, would lead me to Edinburgh. I must consult, and get further information. We were lately favoured with having an American Missionary and his wife, Mr. and Mrs. Stewart, staying in our family.

He was obliged to leave the Sandwich Islands, on account of Mrs. Stewart's ill health. She has moved in the first circles, in every point one of the most superior women I ever met with; the climate and fatigue to which she has been exposed, seem to have ruined her constitution. Mr. Stewart had studied for the bar, and is a young man of some property, and the most respectable connections. I considered it a great blessing it was so ordered that I should have such easy access to them. They are now on their way to America. I long to hear, John, of your present situation, feelings, plans, and prospects. I am just reading Dr. Bogue's Sermons on the Millenium: also Gillie's Historical Collections, containing accounts of remarkable revivals since the era of the Reformation. All unite in kindest remembrances to you.

"Your affectionate friend, and brother in Christ,

"J. A.

"I wrote to Trail a day or two ago, with an appeal on Missions. Would you send me Duff's address, for it is important to follow up the winter exertions. Do you, John, make conscience of the distribution of Tracts? I have made a rule lately always to have some in my pocket. I have heard nothing from St. Andrew's. Adieu. Write soon."

Only the former part of the plan described in this letter was ever accomplished. It was found that the need of *men* to engage in Missions was not so pressing as the appeal here made seemed to intimate. It was therefore suppressed.

The little meetings to which he refers, were conducted on the simple method of inviting a few poor

persons to assemble in the house of one of their neighbours, disposed to receive them, where he read and explained to them portions of Scripture, and extracts from useful and entertaining works, and concluded with prayer. These he attended weekly for about an hour and a half in the evening, and was encouraged by hearing of their utility in more than one instance.

To. Mr. J. Urquhart.

"*Homerton, August 22nd,* 1826.

"MY VERY DEAR FRIEND,

"I have to thank you for no less than two most welcome letters, informing me, notwithstanding your sorrows, of your welfare. I am now able to imagine the order of things, and to sympathize in your pleasures and in your woes. You have found your solitude to be as I predicted a very considerable trial, but as is always the case with sanctified affliction, the thorn is made to put forth roses; and, as Bishop Horne says, 'that discipline cannot be unseasonable which keeps us within the fold!' The bitterest ingredient in your cup is the total absence of Christian friends. This I trust, however, will ere long not be the case. Surely in the neighbourhood, there must be some exceptions, rich or poor, learned or unlearned, and it is simple Christianity you chiefly want. You must also make a point of going more frequently into Glasgow, and uniting with the good people there, and I should think that it is not improbable that Dr. Wardlaw and Mr. Ewing could furnish you with some introductions to pious people in the vicinity; or if all fail, let me quote to you a saying of Whitfield's, that if he could

not *find* Christians, he would *make* some. This within certain limitations is a good resolution, when placed in such circumstances.

"I notice the reception your Missionary ideas have met with; however, it does not alter the fact, and I am not startled at the violent opposition we meet with from all quarters, inasmuch as the argument has a keen edge, and is a discerner of the thoughts and intents of the heart! For the last hundred years, and even much longer, British Christians have seen the fires of persecution extinguished around their dwellings; believing they have entered into rest, and being on fair terms with the world, those crowds of passages that speak of suffering for the cause of Christ, of leaving all, and following Him, &c., have been either so weakened by soothing explanations, or by applications which do not properly belong to them; as, for instance, the hardships and sacrifices to be submitted to in spreading a knowledge of the Gospel, applied to bodily diseases; or else they have merely tuned the periods of our pulpit orators, whilst they tell the wondering multitudes what Christ and his Apostles were, ('leaving us an example that we should follow his steps,') finely contrasting it with what modern Christians are. Is there not some truth in this representation? For where is the fire that animated the first disciples of the Cross? Where their faith, their zeal, and love? Were Paul to rise from the dead, and appear in the midst of our British churches, would not his great spirit kindle with indignation, and as to the Corinthians of old, would he not repeat the sarcastic contrast,—'Now ye are full, now ye are rich, ye have

reigned as kings without us,' &c., for several verses, 1 Cor. iv. 8. (If you have opportunity see Doddridge's paraphrase of this passage.) I have met with the like opposition as yourself, and I have noticed that a great deal of the hostility must be imputed to the *home thrust* which you can hardly help dealing to your antagonist; for the nature of the reasoning is such, that it involves all who have it in their power and cannot state a sufficient number of specific peculiarities in their case, which is not at all relished. It is however best to make due concessions, not unnecessarily to rouse a host of prejudices against it. If I remember right, I told you of a conversation with a young and very superior Cambridge student. He argued more logically, and weighed the argument more fairly than any one I have yet met with; however, he appeared not convinced; I know not what impressions a silent review of the matter may have produced on his mind; he is a pious young man, and a great linguist.

I am doubtful what reception my Essay will meet with from the Editor of the Evangelical Magazine. Mr. Arundel, the Secretary of the Society, told me that though a year or two ago they were in great want of Missionaries, they have now enough who offer themselves, though not such as they think the most suitable. They are at present in want of one for the Madras department, on whom they could devolve a great responsibility, and who, for education and talents, might be well able to occupy so important a station. What say you to a partnership? and, as two are better than one, let us offer ourselves as having one heart and one soul, to depart in two years' time, that we may live and die

together. I have been furnished with many details and much information, which shall be common property as soon as the treaty is signed between us.

"Yesterday I was preaching for two tutors of our Theological academies; in the morning for Dr. Smith, and in the afternoon for Mr. H. Burder. I thought it well on such an occasion, considering the nature of their congregations, to adopt John Brown's advice, and read instead of extemporizing. I was very glad I did; I felt at much greater liberty, and had satisfaction in knowing that I brought forward nothing which I had not examined and prayed over, and expressed in the best manner I was able. Whilst preaching in the *neighbourhood of London*, I think I shall adopt it as the *safest* and most eligible plan, though I still think for *the country*, extempore preaching is the most effectual. I have been consulting Henry's and Doddridge's Commentaries lately, and find them most valuable works. I have also commenced Burnet's History of the Reformation in England. I have finished Bogue's Sermons on the Millenium; this last Missionaries ought to know. He was a most excellent man, and had the soul of a Missionary. Before yesterday I had always acted on the command 'Freely ye have received, freely give;' not till then had I acted on the principle 'The workman is worthy of his hire.' I do not feel that delicacy that some do, as it must be considered that though far from being in actual want, yet it is time that our parents should cease to bear the burden of all our expences. It was a very happy day with me whilst I pointed sinners to the thief on the Cross, and taught Christians in imitation of Paul, to glory in the *gibbet* of their Redeemer. I had been led into the

valley of humiliation the preceding week by an attack of indisposition, which at times was very violent. It is one of the best schools for preaching, and I had occasion to bless God in its coming so seasonably, to hide pride from me, and make me feel my own nothingness.

"I am just beginning the study of Sungskrit, and am favoured in having the instructions of Mr. Mickle, a member of Dr. Smith's church, connected with the East India Company's Establishment. I have just received a letter from Trail; he has shifted his quarters, and seems much in the same state as at St. Andrew's,—I mean on the subject of Missions. Remember me to both my honoured tutors at Glasgow, and any other of my friends. My meetings go on tolerably well; I have been obliged to relinquish one, but am not discouraged, as it was in one of the most hopeless neighbourhoods; neither was it in vain, since such as attended no place of worship, heard the sound of the Gospel. I also distributed tracts.

"Mr. Malan has been at Liverpool and Bristol, and has now arrived in London. I am to spend Wednesday with him at Clapham.

"So far as my way is marked out as yet, I calculate on spending the winter with my friends, studying Sungskrit, medicine, and preaching. I have not permanently decided, but this is the result of the present pointing of circumstances. Can you suggest anything? Adieu."

The indisposition mentioned in the above, elicited the following lines, which are introduced, not for their poetic merits, but as expressing the habitual

state of his mind, and his lively anticipations of Heaven.

The world to which we haste
  Is a bright world of joy;
There on the gloomy past,
  Our thoughts we'll oft employ.

We'll say, enthron'd in bliss,
  'I travers'd once forlorn
'That desert wilderness,
  'The earth where I was born.

'Midst pains, and groans, and sighs,
  '(A shadowy vale of tears,)
'I long'd to reach the skies,
  'And banish all my fears.

'An exile long detain'd
  'In foreign climes to roam,
'I wish'd the haven gain'd—
  'My Father and my home.

'Oppress'd with sin and shame,
  'A captive often led,
'I call'd on that great name
  'Which triumph'd o'er the dead.

'Jesus, my Saviour God,
  'Assist thy suppliant child,
'Protect me with thy rod,
  'Through all this desert wild.

'Save me! oh, save thine own,
'Redeemed with precious blood;
'Thy mantle o'er me thrown,
'Provide the needful good.'

'Nor prayer, nor cry, in vain
'Ascended to his throne;
'He broke the galling chain,
'And bade me struggle on.'

'Soon shall you see your rest,
'See Salem's turrets rise;
'There, there a welcome guest,
'You'll meet your Father's eyes.'

'Eternal praise be thine,
'For such unfailing love;
'Thy grace shall ever shine
'Thro' all these courts above.'

'Tis thus affliction's gloom
Irradiates Heaven with smiles,
The thought 'we're soon at home,'
Our pilgrim-step beguiles.

Then let our pleasures flow,
Bid drooping sorrow cease;
In lands to which we go,
Our griefs will yield us peace.

Dark nights of trial fled,
The morn illumes the sky,
Fairer light's fountain-head
For shadows passing by.

From Zion's walls we'll trace
Our wanderings here below;
Those varied scenes of grace
Which from his presence flow.

Inscrib'd on mem'ry's page,
There, thistly troubles grew,—
And *there,* my youthful age
Was stain'd with folly's hue.

The Tempter *there* assil'd
My steady heart in vain;
And *there,* my courage fail'd—
And *there,* he lur'd again.

In pleasure's giddy throng
See me disposed to yield;
How often prone to wrong
I trod the dangerous field.

Yon mountain's rugged form
Beheld me pale and wan;
And *there* a wintry storm
Shrouded my sky and sun.

This flood's transparent wave
(See Jordan roll beneath,)
Heard me exclaim, 'Lord, save!'
And *there* I wove my wreath.

High lift your voices, all
Ye glorious spirits bright!
Respond to Love's high call,
Ye ransom'd sons of light!

Sing, Worthy is the Lamb
To sit enthron'd on high,
His deeds his right proclaim
To rule in majesty.

August 16*th*, 1826. J. A.

The following is a letter to Mr. Watts.

"*Homerton, October* 6*th*, 1826.

"My dear Friend,

"I received your letter at the beginning of the week, informing me of your returning strength, a happy presage, I trust, of your perfect recovery. At the same time, it cannot be expected that you should be well again at once after so severe an illness; it must necessarily be a *gradual* gathering of strength. On Monday I am engaged to go to Waltham Abbey, to visit——— who was at Geneva with me: he sent me a kind invitation. Since his father's misfortune he is staying with an uncle and aunt, who are pious people; I trust his old feelings may be revived, and what appears an evil may turn out to be a real good. More and more am I convinced that we know not what is good for us, and that perfect resignation to the divine will is the truest wisdom, as well as the most consummate happiness. My friend at C—— I found established, and growing in grace, and in the knowledge of Christ. He has commenced family worship, and has made such arrangements both as to his business and his friends, as that the one may be attended to, without covetousness, and the others without conformity to the world. He has the spirit of a little child, is humble

and teachable, enquiring only what is the will of God concerning him. May God perfect his work in his heart.

" Your affectionate friend,
" J. A."

" *Homerton, August* 22, 1826.

" MY DEAR ——,

" I thank you for your kind letter, and for the unreserved manner in which you describe your religious state. Unlike the case of bodily diseases, it is often thought, or at least many act as if they thought that throwing a veil over the disorders of the mind was the best way of healing them. I am glad you feel it is best to probe the wound to the bottom, to ascertain your real character and know the worst of your circumstances. Infinite evil has arisen out of the disguises that men put on in the concerns of religion, as it respects their own consciences, their most intimate friends, and the world around them. I sympathize with you in your spiritual sorrows; though I have not experienced exactly what you describe, yet I am partially acquainted with it, and understand full well your meaning. I know that reasoning is vain in such a state of mind, and that what is demonstration to others, what gives the most perfect consolation and the most solid peace, reaches not your case. What can I do then, but pray?—What can I counsel, but to pray?—It may be true you have not the *feeling* you complain so much of the want of, but prayer never has been, nor shall be in vain. You must resolutely force your mind with that reasoning of the Saviour, 'If ye who are *evil* give good gifts unto your children, how much

more shall your *heavenly Father* give his Holy Spirit to them that ask him.' You must pray, and not cease; remember the parable of the unjust judge and the effect of *importunity*. Turn your very insensibility into matter of humiliation, lay the whole state of you case before God; he knows the hardness of the human heart, his promises are suited to it; plead them at the mercy-seat. Not one who came to the Saviour when he was on earth was refused; some put up your very complaint—*unbelief;* and that most desperate case of the thief on the cross, a mocker and a most heinous offender, should constrain all to come. You will find several of the Psalms descriptive of your feelings: you should also select from Scripture all those passages, more especially the *promises* that suit your condition.

"Do remember also that we are not saved by our *feelings* but by our *faith*, and that the former are subsequent to the latter. Do you believe on the testimony of the Bible, that about two thousand years ago, Jesus, the Son of God and the Lord of glory, descended into the world and died on a gibbet for your redemption? for 'he died for our sins, according to the Scriptures,' and was 'called Jesus, because he saves his people from their sins.' If you believe this you will rejoice and love. *Unbelief* is at the bottom of all our spiritual woes. Let us pray then, Lord help our unbelief,' and we shall receive answers of peace."

To Mr. John Urquhart.

"*Homerton, Oct.* 7, 1826.

"My dear Friend,

"I received your kind letter of the 17th ult. inform-

ing me that you were again a wanderer, and with your interesting charge, occupying your former post at Dysart. Though I but turned aside as a way-faring man, not tarrying for a single night, I yet seem more at home with you now, and my sympathies checked because unacquainted with the locality of your other residence, finds sufficient scope here in the village and the chamber, the garden and along the sea-shore. It is sweet to know that, as Cowper says, 'God is not local,' but though 'pilgrims and strangers, as all our fathers were,' though marching and counter-marching in this wilderness, though Providence constantly shift the scenes by which we are surrounded, He is ever the same, ever near, ever our reconciled God and our Father. And in the prospect of still greater journeyings we may say;

'Should fate command me to the farthest verge
'Of the green earth, to distant barbarous climes,
'Rivers unknown to song; where first the sun
'Gilds Indian mountains, or his setting beam
'Flames on the Atlantic isles, 'tis nought to me:
'Since GOD is ever present, ever felt,
'In the void waste, as in the city full;
'And where He vital breathes, there must be joy.'

This is beautiful and just language in the mouth of a Christian, but in that of a mere Theist it is delusive and untrue. It has been a consolation to me in thinking of Missionary wanderings, to remember that the beauties of natural scenery are scattered in one form or another every where, that the same sun will illuminate and warm us with its rays, the same moon may be seen walking in its brightness, at one time in its cres-

cent loveliness, at another in its full-orbed splendour; the same stars will twinkle in those heavens, and deck the canopy of night. Thus we may ever behold the works of God. His word also shall be the same map to direct our course, it shall be the man of our counsel, and by it Himself shall converse with us as a man converseth with his friend. The work of Redemption is ever the same, the truths of the gospel are eternal, and its promises indelible. These things depend not on time or place, the word of our God endureth for ever, and whilst perpetual change passes over all sublunary things, these are ever the same—1 Pet. i. 24, 25. 'Jesus Christ is the same yesterday, to-day, and for ever.'—'Nothing can separate us from the love of God in Christ Jesus our Lord.'—Such is the inheritance of the saints, thus has God given them 'strong consolation,' and in this sense 'all things are ours;' and whether and wherever we live, we live to the Lord, and whether we die we die to the Lord; so that living or dying, in whatever place, or in whatever manner, we are the Lord's. We may see how little importance St. Paul attached to outward circumstances from that expression to the Corinthians, 'art thou a slave? care not for it.' And his whole history teaches us, that the joys of the gospel and 'the peace that passeth all understanding,' may be the portion of the believer, whether by sea or land, in all climates, and among all people, and amid dangers the most appalling to the heart of man; and then our life is but a shadow that quickly passeth away. Our salvation is now nearer than when we first believed. At the close of every day, we may say that we are so much nearer heaven, and every rising morn shall

hasten on the coming of the day of God. How evidently were the first Christians in expectation of the heavenly inheritance! How did they long for the dawn of the latter-day glory! And as the hart panteth after the water-brooks, they panted after the living God, when they should come and appear before him.

"I notice the result of your application to your parents, and the very painful and peculiar circumstances you mention. Your immediate assent to my proposal, as it respected your own feelings, gave me great pleasure, but what to advise as you now are, I know not. I have always regarded the forsaking one's family, and the consequent non-payment of the debt of gratitude, one of the darkest aspects of the Missionary question, and when that family is labouring under extraordinary trials, the gloom is by so much more increased. I see that in this respect, I am very differently situated from yourself, yet even in my case, where I have many arguments for, and none but parental affection against, I find it no easy matter to gain a final consent. Your only alternative for the present is to wait, as it appears to me, and let your parents know that this is your intention. A single year may enable you to judge better of circumstances, and in answer to prayer you may expect that God will smooth the way, now hedged up with thorns. I doubt whether the society would receive you before the age of twenty-one, and I should think, on the whole, it would not be advisable. Remember also the effect of our conversations and appeals at St. Andrew's, and that having induced one to engage in this work is more than labouring many years in the vineyard. This argument, I acknowledge, is not valid in leading

me to decide against going, because I have the express commands of my Master, but it says a good deal for delay, especially if I have not attained the age, deemed the threshold of maturity by the laws of nations.

"I have received a very excellent letter from Rintowl, in which he seems evidently deciding for foreign service. Trail is much as at St. Andrew's, yet indecisive. I expect nothing on this score from Scott, or Tait, or Craik; indeed I am not sure whether they are altogether qualified; they will probably be more useful in this country. I am persevering in the study of Sungskrit, and naturally find great pleasure now the first difficulties are overcome. I should however be the better of a companion. Would that John were with me!

"I am going a second time over Milner's Church History, which is full of the most valuable information; he is a judicious and learned historian, and also a very pious man. The description of Ignatius and Polycarp, and the martyrs of Lyons, is one of the most valuable relics of antiquity; the whole breathes the very spirit of the Apostles. This is quite a treat in store for you. I am also consulting Henry's Commentary, and find it quite a treasure of divine knowledge. I keep on my little meetings, three a week, which fluctuate but yet encourage me to persevere; they bring me in contact with the common people, and enable me to find out the sick and to distribute tracts.

"Mr. Malan has paid us a visit since I wrote last, enkindling anew all my old feelings towards him, and renewing my sense of my great obligations. An evident blessing has attended his steps everywhere. He both speaks and acts, on all occasions, as a man of God.

As a stranger he has gained access to families barred against other ministers of the Gospel; as so accomplished and fascinating a stranger, he has gained the attention of the polite and the educated; and as one who has the spirit and the devotedness of an Apostle, he has spoken as having authority to men of all classes and all characters. One pleasing and particularly interesting instance of good effected by him has come under my own observation. He had preached at Tooting, where I had the pleasure of hearing him, when he dwelt on the holiness of the Christian character, as manifested by the confession of the mouth—imitation of Christ—and consistency in the whole life

. . . . . .

But I must draw this long letter to a conclusion; I hope it will find you at Dysart. All our family unite in kindest remembrances to you.

"Your affectionate friend and brother in Christ,

"J. A."

"Remind Scott of the St. Andrew's plans; they will in a good measure devolve on him."

To the same.

"*Homerton, Dec.* 6, 1826.

"My dear Friend,

"I often regret the loss of those delightful hours we spent together in sweet fellowship at St. Andrew's, and I sometimes think that if I had you with me, I should both have a greater zest for particular studies and should make a more evident improvement in them. There are many things also concerning which I should be glad of your counsel, which yet are not

grave enough to commit to writing, or were I so inclined, would occupy too much time, and would be so exorbitant a taxation, that whilst it upheld the government, would ruin my friend. This however, as well as greater things, is at the wise disposal of God. I am in the midst of my family, surrounded by all that can make me comfortable, as it respects social happiness, facilities for study, and all that relates to religion. I certainly feel for you, with your peculiar temperament of mind, exiled from home, unsolaced by friendship, and almost a stranger to the brotherhood! And were it not that you seem to have been called by the providence of God, I should very much question the propriety of your staying long in your present situation . . . . . I do not wish to make you dissatisfied, but merely suggest what perhaps you may not sufficiently have reflected on; but I certainly think from what I know of you, that in an especial manner *you* require to have free access to Christian friends. Solitude without such intercourse, it seems to me, must be the fostering wing beneath which your intellectual malady will nestle. It is true that we are not alone while God is with us, and that the sympathy of the great High Priest is the most consoling of all sympathy; but it is the dreadful nature of this disorder to veil the glory of these objects, and the hand of a Christian brother is wanted to assist and direct the broken spirit, to draw aside the curtain and display their undiminished excellencies. In the prospect of your going to Edinburgh these objections may be obviated, whilst other manifold advantages will accrue. I rejoice that in your last you inform me, not merely

of your bodily health, but of your now emancipated spirit; I pray God it may continue.

"In the course of last week I had the pleasure of breakfasting in company with Mr. Wolff, the Jewish Missionary, and Mr. Irving (the 'noble fellow') at Mr. Burder's. I was very much gratified, having my prejudices concerning the latter in a good measure removed, and entertaining a very high idea of the devoted and truly missionary spirit of the former. He narrated to us many of his adventures, conversations with the Jews in Palestine, Persia, &c. He met with several who had conversed with 'the learned, the good, the powerful in argument, Henry Martyn,' who intimated to him, that if he came to succeed him he must be careful in what he said, as there were but few like him. He is a rough diamond, cut out for a Missionary, a strong and not very delicate looking body, good talents, great ardour, and lively disposition. On hearing that I was thinking of Missions he immediately took me by the hand, and invited me to go with him into Palestine or Persia. Irving also, in a short conversation I had with him, pressed the claims of Judea; this flows from his views of the prophecies. He said, 'If I had not my church, I would not hesitate a moment; indeed I don't know what I may do now.' I have no sympathy of feeling with them on this question, caring not whether it be Jew or Gentile, and going there, where there is most need and freest access; 'preach the gospel to every creature' is my rule of duty, not an uncertain interpretation of the prophecies. At the same time I think it well for Wolff to devote himself to this work—none so qualified as he.

"Mr. Townley has lent me the Conversations of Danish Missionaries on the coast of Malabar, Ziegenbalg and his associates; a fine specimen of Apostolic teaching. I consider it a little treasure for Missionaries in the East. He offers to teach me Hindoostanee, which is the French of India, and of the greatest importance to an itinerant in the country. But I am afraid of undertaking too much, and find quite enough employment in Sungskrit for the present.

"Yesterday I attended Homerton College for the first time. Dr. Smith has kindly permitted me to frequent his lectures without being connected with the institution. They will occupy two hours on Wednesday and Thursday. This may bring me in contact with the young men, and give me opportunities of agitating the question of Missions. I am pretty often engaged in preaching, though not regularly. This I do not regret, as preparation for preaching about London absorbs so much time. Are you acquainted with Witsius on the Covenants? It is a delightful book, full of sound piety, and accurate and extensive learning, quite a repository of theological knowledge. I wonder not at Hervey's saying, he regretted only that he had not become acquainted with it earlier. I am very anxious to meet with a Life of Swartz, but have not yet succeeded. I have been reading some of Lactantius, the Latin Father: he is ranked among the classics for purity of style, but though often most excellent, is often very deficient in his theology. I have also been reading some of Q. Curtius, the historian.

"Do you think you could pay us a visit next Summer?" I know not exactly your arrangements, but I I trust, if a few weeks could be spared, and no parti-

cular objection occurred, you would keep this in your eye. Remember the beneficial effect upon your health of the sea voyage; it is well also that you should become acquainted with many persons in our vicinity. I need not say that your visit would be most acceptable to the whole of our family. You remember how you became as one of us. All unite in kindest remembrances to you.

"Your affectionate friend and brother in Christ,

"J. A."

"What think you of the Bible Society, and the decided, but (as appears to me) premature step of the Glasgow Auxiliary?"

He was anxiously awaiting an answer to this letter, and hoping it would contain at least a conditional assent to the proposal of coming to Homerton, until one day in the following month of January, when he was considerably indisposed, he was presented with three letters from Scotland. In full expectation of recognizing the peculiar hand-writing of John Urquhart, he looked at the superscription of each, and, in doubtful suspense, at length opened one. It proved to be from a friend at Edinburgh, who, having heard of Urquhart's severe illness, wrote to apprize him of it. The other two brought from different quarters the sad intelligence of its termination in death.

How deeply the news affected him may well be conceived; he felt that he had lost not only a beloved Christian friend, rendered most amiable and estimable by a concentration of excellencies, but was

deprived also of his anticipated fellow-labourer and 'companion in tribulation, and in the kingdom and patience of Jesus Christ;' upon whose presence and assistance he had reckoned, as a solace and support under Missionary trials and discouragements.

He continued during several months to attend Dr. Smith's lectures at Homerton College, closely studying Sungskrit, occasionally preaching, and spending much time in visiting the poor. At the close of the session he made an excursion to visit a friend in Worcestershire, with whom his younger brother was residing, whence he wrote to his Mother.

"*Kenswick, May 1st*, 1827.

"MY DEAR MOTHER,

. . . . . .

. . . . "I have found great pleasure in preaching to the poor people who attend at the chapel; they are the unsophisticated children of nature. Though I doubt not crimes equally great against God are committed by them, as by the inhabitants of towns, yet is there greater simplicity and more apparent sincerity, and there are not so many obstacles, as dress and luxury and company, to impede the reception of the truth, as within the precincts of great cities. In the evening I preached for Mr. Lake, at Worcester, and slept at his house. Opportunity was then given me for much conversation with him. He is a man who has seen a great deal of the world, was suffered to go himself into great excesses in early life, and whose ministry has been very much blessed. I feel a strong attachment to him, and should think it a sufficient reason to come to Worcester to become acquainted

with him, though there were no other object. His doctrine is very like Mr. Malan's, and his religion is the religion of the heart. He is the main-spring of much good doing in Worcester and the neighbouring country. He has offered to introduce me to Mrs. Sherwood, who was personally acquainted with Henry Martyn, and who you know was for several years in India. The last three or four days have been quite beautiful—the sky almost without a cloud, and the country is becoming a little paradise. I never beheld such a profusion of fruit-trees, nor land as far as the eye can reach in all directions, so well cultivated. The Swiss scenes are more grand and romantic, but nothing can exceed the richness and bountifulness which the God of nature has impressed on this landscape. I have been making some observations on the different processes of husbandry, and find there is much that we are ignorant of, whilst we are enjoying its advantages every day. A student and a farmer's man are very different beings, yet may they mutually impart information; and they both have a like account to render at the last day, though the one involves far greater responsibility than the other. Adieu,

"Your affectionate Son,

"J. A."

The first private record, in the form of a diary, was commenced in this month, and though it contains but brief mention of events, and still more brief notices of the variations of natural and religious feeling, this very circumstance will be recognized by his friends as strongly characteristic of his unobtrusive and independent character.

May 20.—My birth-day.

May 24.—Preached at Mitcham from Rom. iii. 20. in the morning, Matt. xiii. 44. in the evening. Felt well, happy, gloried in the truth, sincerely pitied the unconverted. This week a good deal out with Mr. Chavannes, one of the exiled Swiss pastors—enjoyed conversation with him; he lays great stress on a naked faith, grasping firmly the promise. Read Lives of Howard of Feriby, and Latimer. Read Hebrew with Scott. Well in health, joyful in spirit—communion with God.

May 27.—At Mitcham. Preached on the Christian Armour. Dined and spent the p. m. with Mr. H.—much edified by his conversation. His experience, afflictions, address to children, taught me many lessons. Confirmed as to the propriety of expounding the chapter read.

June 3.—Preached for Mr. Jack, six years Missionary in the Crimea; the people are poor, but attentive. Heard Dr. Smith in the morning, from "Forgiveness with thee to be feared;" excellent discourse. Much at home past week. Received Life of beloved Urquhart, much affected in perusing it, uppermost in my thoughts for several days, prayed that it might be useful, considered responsibility of being permitted to form friendship with one so ripe for heaven. Saw Diesbach, and hope he has maintained his integrity; engaged to write. Recommenced Sungskrit.

June 10.—Preached for Mr. Henry in the evening, from "Grace reigned, &c;" declared the final perseverance of saints and eternal redemption. Last week I was informed of the melancholy career and termination of R., my old companion at Geneva; the ———'s also,

how painful to Mr. Malan, how deceitful the heart of man! emphatically so the heart of the young man. Visited the Infant School in Westminster with Watts; highly delighted.

June 17.—At Hambledon, near Marlow, received much kindness. Spent a happy day, enjoying the truths announced. Last week kept on steadily at my studies. Read through Simpson's Plea, greatly pleased; a book I ought to have. One volume of Dr. Smith's Messiah; also Life of Lee, Missionary in India.

To Mr. Watts.

"*Homerton, March* 20, 1827.

"My dear Friend,

"Having just received your note, and knowing of no engagement for Sunday, I accede to your proposal to supply one of the village stations. I am now attacking Mosheim; he is a better *historian* than Milner; I doubt whether he be so *pious*.

"I breakfasted lately with Mr. Hoby, who kindly introduced me to Dr. Marshman and Eustace Carey. With the latter I had a pleasant conversation. He agrees with Mr. Townley, that it is not well to hurry out, and that it is better to prepare the cartouches in the *camp* than in the *field*.

"Your affectionate friend,

"J. A."

July 8.—At Mitcham. Last week breakfasted with Mr. Brown of Clapham; explanation of the passage

"Why callest thou me good?" as trying the reality and extent of faith. Conversation with Dr. Smith and my father, about Missions; an offer of ten years seemed most desirable. At the Christian Instruction Society, heard of the wonderful reformation at a village in Suffolk, by regular distribution of Tracts.

July 15.—At home. Dr. Smith preached from "Speaketh better things than that of Abel." Admirable discourse, the one calleth for vengeance, the other for mercy, beautiful in application to the Jews, who said "his blood be on us, and on our children." Two lessons of Sungskrit; Josephus in Greek, Owen's Theologomina, Gregory's Letters, Whitfield's Sermons. Convinced of the importance of reading the Scriptures more regularly, especially the Old Testament. Horsley says, "The language of the common people is alike in all countries, hence the wisdom of the Bible."

July 28.—Preached for Mr. H. Burder in the evening, on the Priesthood and Atonement of Christ: felt happy, matter of much prayer during the week that I might be simple and upright, that I might not dare to prostitute the sacred office to self and ambition, and that I might be at the farthest possible remove from seeking applause when treating of the sufferings and expiatory death of the Redeemer. Oh! my Lord, may I ever exalt thee, and have a single eye to thy glory. How desirable is child-like simplicity in the pulpit! How much should I pray to be delivered from the fear of men! and whilst conscious that I am preaching the word of God, and not knowingly perverting the sense of any one passage of Scripture, may

this be my motto, " whether they will hear, or whether they will forbear, deliver thy message, perform thy embassy, remembering that thyself and thy hearers are soon to be called to give account of your stewardship."

August 5.—Last week commenced Syriac; read the Lord's Prayer, and looked over the Grammar. Read Josephus, Contra Apion, and part of his Life. Continued Stillingfleet and Calvin's Commentary. On Wednesday, Mr. Cadoret, a French minister, native of Cuba, he was on board a man-of-war, which had just seized a prize vessel, and was captured within two hours' sail of port. He entered a chapel in a small town in Devonshire, was visited by Dr. Bogue in Portsmouth prison, " ainsi sa captivité a été la cause de sa liberté." He and Mr. De Caligny dined here together on Saturday: many passages of their history similar. Struck with similarity of experience and expression of ministers of the Gospel lately raised up on the Continent, a strong confirmation of truth derived solely from the Bible. Read Life of Cyprian, with Mr. Smither; conversation on Church Government. On Sabbath evening, conversation with Mr. Varty on Regeneration, whether it bestow a nature, or merely subdue the will to that of God; I maintained the former. Argued from the strength of Scriptural expressions, and the experience of Christians. The arguments of our opponents do not subvert ours; to disprove them, they must either show our reasoning incorrect, and Scriptures wrongly interpreted, or disprove the asserted recoil of regenerated persons. Case parallel in matters of taste; many theo-

ries, yet these not a rule of judgment; beautiful landscape calls forth spontaneous admiration; taste a faculty. Accompanied Mr. D. to Reigate; beautiful country; reapers and harvest; old cave beneath the castle, where it is supposed Magna Charta was drawn up. The hospitality of toll-woman, and conversation with her on the parable of the Prodigal. Distribution of tracts.

August 12.—At Tooting in the morning. Preached from 2 Peter i, 10, and in the afternoon at Clapham, from Hebrews ii. 1—4. Felt happy, self-possession and fearlessness. A young man laughed when I gave out the the text in the morning. Mr. Brown gave his opinion on propriety of introducing Evidences occasionally in the pulpit; arguments—the office of the ministry is to expound the Scriptures, and it is not possible to do this without referring to miracles and prophecy. The appeal of the Saviour, John v. Conversation with Moginie and Watts on the description of the judgment, Matthew xxv. Query, whether the literalities there alluded to, constituted an essential department of benevolence; maintained the affirmative, from the omniscience of the Saviour, as to the manner in which it would affect the human mind, the only test, and this the only feature specified. Pascal.

On Friday, took tea with Smither and Watts, argued concerning Irving, external evidences, the duty of prayer in unconverted persons, and Antinomianism. Also, the right of private judgment, establishments, and the visible church. Argument—No scheme of doctrine or prophecy true which contradicts or impugns positive precepts. Read Henderson's

Biblical Criticism, Hart's Experience, Life of Owen Stockton. Shewed Mr. S. to answer Arminian hypothesis, that all the promises are *conditional*, from the distinction of covenants, Jeremiah xxxii., in which God undertakes to fulfil both parts of the engagement. Hence we conceive the new covenant is said to be "founded on better promises." Also the answer to their objection to our scheme, as making God *partial*, by leaping the gulf of original evil, (inexplicable on any hypothesis,) by showing that it is grace in sovereignty, and judgment in equity. In this particular I dissent from Calvin.

August 19.—Preached for Dr. Smith in morning, from Hebrew ii. 1—4, in the afternoon from Romans vi. 23, and in the evening for Mr. Deering. Subject, the Thief on the Cross.* Felt happy and collected: the subjects all solemn. Could I preach them with the same faithfulness amid blasphemers in the world, and to the heathen? It is my bounden duty. O Lord suffer me not to deceive myself! May I not use the language of spiritual boasting and ministerial authority in the pulpit, whilst acting unworthily in daily life, yet how difficult for a young man to know how to act on many occasions, and in many circumstances in which he is placed! Might not this be one reason why the age of thirty was fixed upon by the Jews for assuming the character of teacher? Heard that —— was present in the morning; without intending it, much of the sermon was adapted to his state. Hence learn the importance of prayer in selecting *subjects*. Last week supplied the lecture for Dr. Smith;

* See end of the Volume.

1 Thessalonians, v. 8, "the breast-plate of faith and love, and for an helmet, the hope of salvation." At the Bible meeting on Thursday, read the account of Eliot. Much engaged writing sermons. Read, however, some chapters of Stillingfleet, and finished Henderson's Elements of Criticism. The latter is an excellent book, but after all, good sense and competent knowledge are the best guides, witness Calvin; yet, as a beacon of rocks, and as a chart of the passage, it is useful. Breakfasted on Monday with Messrs. B. and S.; conversation on the principles of Moral Philosophy, and grounds of man's responsibility. The query whether there be not *moral*, as well as *mathematical* axioms, canvassed. Paley's view, resolving all into obedience.

To ———

"*Homerton, August* 20, 1827.

"MY DEAR ———,

....."The days of boyhood are now passed with you, and as knowing your responsibility to your Maker, it becomes you above all other things to attend to the concerns of your soul. This need not interfere with the most diligent application to the duties of your profession, for it is possible to unite 'Seeking in the first place the kingdom of God and his righteousness, with industry and study, and a proper interest in the concerns of business.' It is a positive duty to be active and diligent in our particular calling, and it will be found that the great obstacle in the way of piety, is not, as has been sometimes urged, the want of time, and the press of worldly engagements, but the

love of sin, a disinclination to the service of God, and a depraved heart that leads us astray. You must not, my dear ———, relinquish the pursuit of godliness, though you may not have succeeded in your first attempt so well as you had expected. The Scriptures speak much of *waiting* upon the Lord, of trusting in Him, even when He seems not to answer us; and let me beseech of you on no account to neglect the daily reading of the word of God; this is the appointed means, and as the man at the pool of Bethesda waited for the moving of the water, and anticipated a cure, so are we to abide by the fountain of the Scriptures, and pray earnestly to that spirit who indited them to enlighten our eyes, to heal our diseases, and guide us into the knowledge of all truth.

"Herewith I enclose a few tracts, which you can distribute on any fit opportunity in your walks, as to children you may meet in the fields; or merely leave them in the pathway, they are sure to be picked up. It is a duty and a privilege to do all the good we can to our fellow-creatures, not only to their bodies, but also to their immortal souls.

"Your affectionate, J. A."

August 26.—No preaching. Heard Mr. Burder in the morning, from "The God of all grace, who hath called," &c. Thursday, took tea at Mr. Reed's, met Mr. Millar, classical tutor at Blackburn. Conversation on Urquhart, whom he met at Mr. Ewing's, and Dr. Malan, and on the assurance of final salvation—ridiculous idea that doubting is a test of belief. Mr. Rutherfoord maintained that peace is to be obtained only when the condition is fulfilled, which he

asserted is perfect obedience. Disputed the right to assume humility, as consequent on *their* argument, on *ours* proved in the character of Janeway—*they* allowed it to be important, if not essential, to make a martyr, (Luke 14), but it is required of *every* disciple to show the spirit of a martyr, and it is a greater triumph habitually to overcome the world than to die at the stake. To deny the testimony of a fellow-man is regarded as an insult; it would be no apology to express doubts of the working of our faculties, or our liability to be deceived. Applied this to God. Instance of *presumption* when Peter said "If all should deny thee," &c.; of *just assurance*, when invited by the Saviour, "Peter, lovest thou me?" Liability to abuse is no argument against the happiest state, when taught by the Holy Spirit to walk in Christian liberty, and anticipate heaven whilst fighting the fight of faith, humbling yourself in the dust, and imitating the Redeemer.

September 1.—Heard friend Watts at Dr. Smith's in the morning, from Hebrew 10, "Having, therefore, brethren," &c.; judicious statement of doctrine. Dr. Cairns and himself dined and took tea with us. Conversation in evening; too much excited on the question whether an enigmatical or typical meaning of the historical parts of Scripture be allowable. Last week at home. Wrote a sermon on "Ye are bought with a price." Read Stillingfleet, Narrative of the Mission to Ceylon, Death of Dr. Coke, Henry's Commentary, Josephus's Life, Hayles de Homine. Visited Temple Mills with tracts, and passed on to Leyton.

September 8.—Heard Mr. Maclean at Mr. Irving's; most admirable discourse on "Grieve not the Spirit."

I bless God there is such a man in London. In the afternoon heard Mr. Mortimer at Shoreditch, on "Brother born for adversity;" excellent, simple, adapted to the common people. Great attention in the congregation. Last week at home. Sungskrit. Supplied Dr. Smith's lecture on Wednesday, from Jeremiah iii., penitence. Read Bacon's Instauration, Hayles de Homine, Biographical Dictionary, Henry's Commentary, Hooker's Polity and Life, Part of Dr. Brown's Life, and Irish Tracts. Visited Temple Mills with tracts. Mrs. Burder died on Thursday, after great suffering; much affected with the news. Visited Water Lane with tracts. Convinced of the importance of greater moderation in eating, and thought prudent abstinence subdues the passions, and gives self-command. Read Life of Dr. Brown, by Simeon. Drew out scheme of a Missionary library.

To Mr. Watts.

"*Homerton, September* 12.

"My dear Friend,

I still say *consider* before you decide, also consult not only one so raw as myself, but Dr. Smith, Messrs. J. & G. Clayton, Mr. Henry, &c. There is no want of ministers about London, and probably never will be, but there is a want of ministers of *a certain class*. And perhaps never was there a greater demand for those who with simplicity and godly sincerity, would stem the torrent of fashionable religion and fashionable preaching, and with honesty declare the whole counsel of God. May we both be directed to those

spheres of duty, where, with a single eye to our Master's glory, we may spend and be spent for Christ. "Your affectionate brother, "J. A."

"*September* 23.—At home; heard Dr. Smith in the morning from Zeph. iii. 7. He explained the words "able to save to the uttermost," as the uttermost bounds of existence, of vileness, of wretchedness. Good division for a discourse would be the utmost bounds

of *creation* .....all nations of the globe.
of *existence* ....life of man, the 11th hour.
of *society* .....high and low, kings and peasants.
of *ignorance* ....children, simple.
of *sin* .....as scarlet, aggravated, relapsed.
of *misery* .....remorse, despair.

In the afternoon and evening preached at Temple Mills, this is the first opening of a small place, we mustered fifteen.

September 30*th*.—Preached at Mitcham. In the afternoon conducted a funeral for the first time, addressed the people at the grave. Felt well, and enjoyed the truth. Conversation in the evening with G. about large cities, and their deplorable moral condition.

October 7.—At home; heard Dr. Smith. In the evening had some conversation with Mr. Hale: he faithfully warned me to view the worst aspect of missionary labour. Last week walked with Mr. Tait; conversation on the happiness of Christians solely flowing from God. Read Adams's Antiquities, Livy, Sungskrit, Hebrew, one volume of Shuckford, Calvin on the Psalms, Henry. Distributed Tracts in Bridge Street and Temple Mills.

October 14*th.*—At St. Alban's in the morning; preached on "the Pearl of great price." In the afternoon and evening, at Wheathampstead. On Thursday, had a conversation with Mr. Walford on missionary labor. Calvin's Commentary, Sungskrit, Syriac, Hebrew, Latin.

October 21.—At Walthamstow, heard Mr. Collison in the morning, from "Now we live, if ye stand fast in the Lord;" excellent, faithful. Preached for him in the afternoon, from "I am the resurrection and the life." Not quite well, yet happy in the service. May it be blessed! Last week, from various excuses, rather dissipated, not well. On Saturday breakfasted with Mr. Hankey; he encouraged me, gave advice and information, and proposed Calcutta or Madras. Mentioned the subject of marriage and schools. May I be directed, and every question be decided with a single eye to God's glory. Felt happy in leaving the choice of station to the Directors.

October 28.—At Laytonstone in the evening; preached from "Behold the Lamb of God;" rain all day, a wet walk, yet happy, the people simple and attentive. Last week visited Water Lane and Temple Mills with tracts. Finished the second volume of Shuckford, part second of Prideaux, Pearson on the Creed, Calvin's Commentary, Sungskrit, Hebrew, Adams's Antiquities, Middleton's Lives.

November 4.—At home. Heard Waldo in the morning, excellent. Preached in the afternoon from "Ye are bought with price, &c.;" happy in mind and well, yet not contented with reading, doubted whether the attention of the people in the gallery were caught. Conversation with K.

on church membership, and preachers, and writers taught by the Holy Spirit. On Wednesday accompanied sisters to Laytonstone; heard Dr. Collyer, from "We all do fade as a leaf." Read Latin, Erasmus, Livy, Hebrew, Sungskrit, Shuckford, Prideaux, Owen on Sufficiency of Scripture. Much affected in reading the two Epistles to Timothy, peculiarly interesting, as written just before martyrdom, Calvin says, "as if all the doctrines were signed by the Apostle's blood." My father visited Mr. Hankey, said his mind was relieved of a burden, seemed quite satisfied, and gave full consent. What reason to bless God! How kindly has the way been paved for me. Conversation with mamma. Looked over Paley's Evidences.

November 11.—In the afternoon and evening at Temple Mills: "grace reigneth through righteousness." In the former rather straitened afraid the attention of the people was not caught; in the evening people attentive, plain words. Various engagements this week. On Tuesday, conversation with B—— on leaving us. Wednesday, spent the evening with Mr. Hankey, he lent me several books, kind interest in my welfare. Thursday, accompanied my mother to Mr. Daniell in affliction, his emphatic distinction between talking and acting. Wrote to the Directors, detailing the steps by which I have been led, and making an offer of seven years' service."

A rough copy of part of this letter conveys a full view of the motives by which he was actuated.

This application met with a favourable reception from the Directors, to whom the spontaneous offer of an agent, who had already completed an extensive

course of study, and was ready at once to enter on the field, was very acceptable, especially with reference to India, where an addition to the number of Missionaries was much needed. A series of questions was proposed to him, to which he had to return answers in writing, referring to many points of principle and practice.

We now return to the journal.

November 18.—Heard Rev. J. Fenn, at Ram's Chapel, from "Not ashamed of the Gospel of Christ;" excellent discourse, nervous, animated, true. A country minister at Mr. Burder's in the afternoon, downright feeling, good. In the evening expounded 2 Peter i. 1—7, at Temple Mills. Read Owen's Explanation of Heb. xi., and Luther on Christian Liberty; he says, "all our sins ought to be swallowed up at the sight of Christ;" and expounds beautifully the marriage relation between the church and her Lord. Sungskrit, Latin, Hebrew and Greek; second epistle to Timothy, much affected with it. Reviewed the second volume of Milner, Austin's Confessions; read much with tears — important lessons — subject of prayer.

To Mr. Watts.

"*Marshgate, November 29th,* 1827.

"My dear Friend,

"I have been rather expecting to hear from you for some days past, but I know not whether I had reason to look for a letter yet. However, the object of my present writing is to propose a visit, with a proffer of

partial assistance, on Sunday week. Perhaps you will meet me on Saturday at St. Alban's, should the weather not prove outrageous.

"It is since I wrote last, if I mistake not, that I have made an offer of seven years to the Missionary Society, and answered the printed questions to Missionary candidates. Another fortnight must elapse ere I appear before the Committee. Calcutta is still spoken of as the probable place of my destination. This period of my life demands much prayer, searching of heart, and diligence. Pure motives, simple faith in God, and love to the souls of men, how desirable, how necessary! These are requisites of the ministerial character in all circumstances, especially of 'the messenger of the churches' in heathen lands. The constitution of the human mind is mysterious! its union with the body is so intimate, and the contact of sensible things so powerfully affects it, that a life of faith is exceedingly difficult, and can alone be perfected by the power of God. How changeable and inconstant! and how rare the attainment of estimating objects and pursuits in due proportion to their merits! How, my friend, can we best counteract the tendency of a particular view of things, and the powerful excitement of the moment? I am aware that devotion and heart-religion, a constant access to God by Jesus Christ, both explains one half of our difficulties, and preserves us from one half of our errors, and raises us above the world. But there are times when I am so filled with present feelings, as to be insensible to all others; to *know* and apprehend *as true* opposite facts and sensations, and doctrines, gives scarcely any relief. Urquhart was subject to this much more than myself,

and no doubt all more or less are conversant with it What makes me speak of it in this connection is, that I apprehend it will be increased tenfold among idolaters, and in the absence of Christian friends. Is not the Holy Spirit promised in an especial manner to counteract this tendency of our nature? Did not the first Christians experience his assistance almost habitually? And can such expressions as 'the love of God shed abroad in the heart by the Holy Ghost, *which is given unto us*,'—'Ye are the *temple* of the Holy Ghost,' 1 John, ii. 27; 2 Cor. i. 22; 2. Tim. i. 14; Eph. i. 13; John xiv. 16; Eph. ii. 22, &c., be interpreted of the mere effects or *fruits*, Gal. v. 22; or the miraculous endowments of the first ages?

"Birch informs me he has heard from D., who was much affected with reading the Life of Urquhart, and seems to be walking well; this should be a fresh inducement to us to write.

"Your affectionate Friend,

"J. A."

Dec. 3.—Heard Dr. Smith in the morning, and preached at Temple Mills in the afternoon and evening. This week Sungskrit, Latin, Hebrew. Read Prideaux, Owen's "Evangelical Churches," "Glory of Christ," Milner's Account of Bernard, Anselm, Waldenses, Fox's Martyrs. Dubois' "India." Toplady's "Life a Pilgrimage." Visited with tracts Plough-lane and Shepherd's-lane. Interested in the Epistle to the Ephesians.

Dec. 10.—At home. Distributed tracts. Reading Owen, Dubois, Mill's India. Wrote to the people of Borehills. Reviewed the History of the Arabs in

Müller. On Monday Mr. Townley gave the address, the first in the month, on Jesus weeping over Jerusalem, most affectionate and solemn, the congregation evidently impressed.

Dec. 17.—At Wheathampstead, preached for Watts in the afternoon, on "Christ my life, death my gain;"* heard him morning and evening. In good health, and happy in the society of my dear friends, Watts and Smither. Memorial meeting of the Lord's Supper. Delightful and profitable conversation. Subject of conversation, at supper, was the peace of the believer. Went to St. Alban's on Saturday with Mr. S. Conversation in the coach in reference to past life, hope it was beneficial to a female.

Dec. 23.—At home; heard Mr. Burder in the morning; and in the evening Mr. Evans, parallel between Noah in the flood and the judgment, solemn discourse, plain and faithful. On Monday conversed with friend Watts till dinner; mutual advice. Jebb's "Sacred Literature." In the evening addressed the prayer meeting from Psalm xxvii.; felt happy. Greek, Josephus, Hebrew, Gale on Heathen Mythology, Dubois, Owen on Hebrews.

To Mr. Watts.

"*Homerton, Dec.* 26, 1827.

"My dear Friend,

..... "On Monday I again appeared before the Committee of Examination, when Mr. Broadfoot questioned me on Church History, relating to Arius—the Reformation—Catholics and Protestants—Arminius

* See end of the volume.

and Calvin. They have agreed to recommend me to the Directors, but the ultimate decision has not officially reached me. They talked of rather an early period of departure, and as if Calcutta were pretty nearly determined upon. I beg, my dear Friend, your serious advice and faithful exhortations on the line of conduct I ought to pursue. Such a station is a very considerable modification of the Missionary enterprize, and beset with other dangers than those I have been accustomed to anticipate. Mr. Trawin is ordered to return immediately. This, while it urges dispatch, increases the arduousness of the duties. It is a great pleasure to me to think Piffard is to be a fellow-labourer; but age and experience are required to preside over young heads. Though the mind has often contemplated so as to become familiar with the result, yet the act of parting and positive decision try the feelings, and put principle to a new test. If the motives be pure, and the eye single to the glory of God, all shall be well. 'Christ is our life, death is our gain.' I spent the rest of Monday at Mr. J. Clayton's, whose advice, you know, is valuable, and met his father in the evening. Yesterday we all heard the old gentleman preach his fiftieth Christmas sermon on 'The Word was made flesh,' &c. a most admirable discourse.

"I remain ever your affectionate Friend,

"J. A."

1828.

January 6.—Heard Mr. Clayton in the morning. Preached in the evening from "Christ my life, death

my gain," part read, part extempore. Conversation with Mr. Shepherd on his past ministry. Rather hurried and dissipated by the distance, yet happy. Conversation in the coach with a young man. Received a decisive letter from Mr. Arundel; accepted for seven years' labour on the Calcutta station.

Jan. 13.—At home. Heard Dr. Smith in the morning on thanksgiving; in the afternoon on "Loveth father or mother more than me is not worthy of me," excellent discourse. Last week did little else but Bengalee. Reviewing Mosheim. Hurrion on the Holy Spirit. A little unwell, prevented visiting with tracts.

Jan. 21.—At home. Dr. Smith from "Nevertheless I am continually with thee;" in the evening, conversation with my mother. Tuesday called on Mr. H. Burder, his advice about books, and fellow-feeling on the Classics and mere literature as such, thought that Howe, Edwards, and Owen, form a good theological library, spoke highly of Leighton and Scott. Friday dined at Mission College; Dr. Henderson's full and satisfactory advice on books; took notes; excellent spirit of piety, and great kindness. Visited with tracts. Saturday, conversation after reading three chapters to the Ephesians; exhorted to family humiliation.

To Mr. Watts.

"*Homerton, Feb.* 8, 1828.

"My dear Friend,

..... "Last night we were favoured with a visit from Mr. Ellis, with whom we have a bond of connection through Mr. Stewart; also a young man from the

Church Missionary Institution, named Friend, for whom I entertain the highest esteem and Christian admiration. He lodged with us, and this morning Mr. S. joined us at the breakfast table. Our intercourse was delightful, and I know no impression more delightful than that of brethren in communion, disciples of the same Lord. My *friend* (for such I esteem him, echoing back his name) thinks his cabin is secured in a vessel which sails in April.

"Mr. Arundel informs me that May or June is spoken of for my departure. I hear of no companion, this rather puzzles me; perhaps good may be educed from it. One feels helpless on board ship alone, the society of so excellent a young man as Mr. Friend would be invaluable. I had some conversation with Mr. Arundel on the subject of my ordination; he recommends its being deferred till towards the last. It is a solemn period of my life, and more than ever do I need the prayers of my brethren. How much evil is there in the heart! how difficult to ascertain the motives! how serious the undertaking! and how fearful the responsibility! On such an occasion one is made a spectacle to angels and to men, and the great God more especially tries the heart. But this is the consolation—the work is the service of God in the Gospel of his Son; it is to proclaim the glad tidings of salvation, to edify saints, and rescue souls from everlasting destruction. Who is sufficient for these things? And yet 'to me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.'

"It gave me pleasure to hear of good being done, you will give me farther details. The prayers of your

excellent people are much valued by me. Adieu. Kind love to the brethren.

"Your brother in Christ,

"J. A."

To ———.

"*Homerton, Feb.* 12, 1828.

"My dear ——,

..... "In the prospect of leaving England so soon, I cannot but feel more and more interested in those whom I tenderly love, and whose faces in the flesh I may perhaps never see more. How greatly is the pain of parting mitigated, when there is the prospect of again meeting in heaven! Could we hope for this with all our beloved friends, how short would the time then appear! A union for eternity only intermitted for a few moments of time.

"Sincerely do I hope, my dear ——, that the painful experience you have gone through may have been preparing you for a more joyful reception of the glorious Gospel. The physician is hailed by the wearied and suffering victim of disease. Rest is doubly sweet after fatigue; and the joys of salvation are heightened by the pains undergone in acquiring them. Your present feelings, I trust, contain the promise of better days; and my earnest prayer is, that whilst for a time deprived of the *joys* of religion, you may never forsake the *ways* of religion. Though you possess not the peace and happiness others by the grace of God have attained, yet are the sorrows of penitence, and the anxious desires of the soul, and self-chidings and self-reproaches, better than the envied portion of the world. More and more am I convinced that the pangs

it delivers us from in the pursuit of forbidden indulgences, the gratification of the sensual appetites, and the society of immoral men, (even when its own joys are withheld,) stamps the religion of Jesus as the greatest blessing upon earth. Oh! ——— we know not the harrowing of conscience, the mental anguish and perplexity, the pains and diseases of body, which are the never-failing lot of the profane and profligate. Hear the confession of Colonel Gardiner, when the admiration of his ungodly companions, and when drinking to the full of the cup of pleasure, he would willingly have changed places with a miserable dog, which at that moment entered the room.

"It is at your age peculiar difficulties have to be encountered; all have confessed it, the Bible acknowledges it. But the consideration of the awful consequences of sin, both in this world and the world to come, earnest prayer to God, faith in Jesus Christ, and the society of the excellent will carry you safely through. Let me particularly recommend constant employment, avoid the very appearance of idleness, be temperate in eating and drinking, value the experience and the warnings of the pious aged, and let the Bible be your unfailing companion. The greatest crimes have been perpetrated in the thoughts; and unless the heart and inclination be controled, we may be impure whilst apparently invested with the fairest garb of purity.

"Since writing the former part of his letter I have received information that a cabin has been secured for me on board the Boyne, nominally to sail 15th April, this will probably be May. My kind respects to Mrs. ——, and thanks for the kind interest she takes in my

welfare, and offers of introduction to her friends in India. Whatever is likely to further the great objects of my embassy will be thankfully acknowledged by me. May her prayers and the prayers of many who are of 'the household of faith,' ascend to our common Father, that 'Christ may be magnified in my body, whether by life or by death.'

"Your affectionate J. A."

Feb. 11.—At Walthamstow, heard Mr. Collison on "the faith of the patriarchs," Hebrews xi., and in the afternoon on "The Lord Jesus Christ be with thy spirit;" both excellent. Preached at Leytonstone in the evening from "I am the light of the world." Happy, but not sufficiently calm.

Feb. 18.—At Mr. A. Haldane's. Heard Mr. Irons in the morning from "My refuge and shield," in affliction, true and excellent. In the evening Dr. ——, discontented as heretofore. Sympathy with H. Interesting account of his early life, conversion, and the labours of his respected father and uncle. Received the decision of sailing in the Boyne, the 15th April, and arranged about the ordination.

Feb. 25.—At home. Heard Dr. Smith from "He that hath seen me hath seen the Father," he explained it of intellectual vision. Preached in the afternoon for Mr. H. Burder, from "To me to live is Christ," &c. Not quite myself. On Wednesday visited the Boyne, with Mr. Smith, &c.; peculiar in health, felt unhappy; pleased with the accommodations and captain. Conversation with Mr. Marsden on Final Perseverance. On Friday present at Mr. Millar's ordination. Mr.

Reed's sermon on " Man of God, &c." searching and excellent.

March 2nd.—At Dr. Smith's in the morning; excellent at the Lord's Supper. In afternoon preached at Temple Mills, and in the evening the Thief on the Cross. Felt happy; dealt plainly with the people. Monday, Missionary Prayer Meeting. Tuesday, Borough-road school. Friday, at Mr. Marsden's. Argument with Mr. Smith on preaching and cultivating talents, also on popular preachers. Saturday; to Wheathampstead.

March 9th.—Heard Watts in the morning; preached in the afternoon from " Ye are not come unto the Mount," &c. and in the evening, from " Able to save to the uttermost," &c. Happy. Monday, walk with Watts, read part of confession. Visited blacksmith and cottager. Tuesday, marriage of friend Smith, engaged in prayer, Rowland Hill read the service. Conversation with a lady, disposed to trifle. Wednesday, at Mr. Townley's ordination, his confession. Saturday, walked to Clapham with S., &c.; interesting conversation on bearing testimony; the *duty* allowed by all, the *manner* subject of discussion. P. engaged in prayer in reference to my departure. No study, but preparation for ordination.

March 16th.—At Tooting; preached from " Walk worthy of God, who hath called us," &c. Felt liberty. In the evening preached at Mitcham, from " All the children of God by faith, &c." Monday, writing for ordination up till two o'clock. Tuesday, friend Watts spent the day, relieved my mind of a burden; mourned over insensibility, melted in prayer, observed fasting.

March 23rd.—Heard Rowland Hill in the morning, "All things are yours, &c." most excellent. Preached in the afternoon at Union Street from "Christ the light of the world," felt happy. In the evening, preached at a station of the Christian Instruction Society; sad condition of the people, felt great affection for them. "Able to save to the uttermost."

March 26th.—Wednesday, the most important season of my life. A little unsettled in the morning; physical insensibility. Read over the preparation to Mamma, K. and E. Walked with Dr. Smith to chapel, his great kindness; feelings on entering the vestry, greeted by kind faces, Mr. Townley, Arundel, Hale, Watts. Mr. Arundel commenced by reading, and earnest and affectionate prayer. Mr. Townley gave a view of the station, geography, population, political bearings, temptations and trials, alleviations and encouragements, responsibility. Mr. Orme asked the questions. Enabled to read with calmness, and to forget the people, while absorbed in the subjects. Mr. Collison's prayer, that of a father in the flesh and in Christ. Dr. Smith's charge most affectionate, wise, faithful; his countenance throughout (as observed afterwards by others) strikingly benignant. Mr. H. Burder concluded most appropriately in perfect harmony of affection and Christian solicitude for myself, and the great object of missions. Affectionate greeting afterwards, many friends, all imploring the best of blessings.

The confession of faith delivered on this occasion will be read with great interest, not only as a correct

and luminous compendium of Scriptural truth, but a valuable record of the clearness and decision of his views.

"Having been reminded of the shortness of the time, a brief notice will not only be excused but expected on the present occasion. I believe from the Holy Scriptures in the existence of one God, independent, underived, infinite, the Creator of the Heavens and of the earth, omniscient, omnipotent, omnipresent —in holiness, justice, goodness, and truth unchangeable—ever blessed, supreme, and eternal. From the same Scriptures, I believe there is a Trinity of Persons in the Unity of the Godhead, made known as sustaining distinct relations, but as intending the same purposes, accomplishing the same works, and participating in the same glory. So that the Father is God, the Son is God, and the Holy Spirit is God, yet are there not three Gods but one God! I believe that man was created upright, in the moral image of his Maker; he wilfully fell from his allegiance, and the first parent involved himself and his posterity in sin. I believe in the total corruption of human nature, that it is in an estate of apostacy from God, that the unrenewed mind is enmity against Him, and is not subject to his law, that the intellect is darkened, the judgment biassed to what is evil, and the heart, the seat of the affections, depraved.

I believe in the obligations of a law embracing the whole intelligent universe; it was written on man's heart at his creation, is audible in the voice of conscience, and was engraven on tables of stone at Sinai, embodied in the life of Christ, and developed in his

precept—eternal in its nature and sanctions, not abrogated but upheld by the grace of the Gospel.

I believe in the foreknowledge of God, and his eternal purposes; that all things are decreed to come to pass in consistence with His glory, that a remnant according to the election of grace are to be saved out of the race of Adam, and the rest are to reap the fruit of their sins in merited punishment.

I believe that the eternal Word became flesh, and dwelt among us, that he was true man as well as true God, that he obeyed the law, and suffered and died a propitiation for the sins of men, by which the justice of God is satisfied, the honours of his government are upheld, and mercy is illustriously displayed. By the victory of his cross he vanquished hell and the grave, he manifested the glory of his Father, and not only saved the souls given to him from punishment, but purchased for them the joys of Heaven.

The blessings of Redemption are the free gift of God, not on account of works done, or works foreseen, but the effect of sovereign mercy, and the means of participation in them is faith in the appointed Mediator, the abandonment of all other refuges, and the cleaving of the soul to Him, and a cordial reception of the promises of the Gospel.

I believe in the outpouring of the Spirit, the fruit of Christ's sufferings; and the necessity of his operations to convince the soul of sin, to illuminate the darkened understanding and make known the Saviour, to produce faith, hope, and charity, and make meet for Heaven.

I believe in the existence of a Church of Christ

upon the earth, composed of all true believers of every name and of every nation—their duty is to walk in all the commandments of the Lord blamelessly, to unite as brethren in voluntary societies for the worship of God and their mutual benefit, to elect pastors and deacons for spiritual edification, and for the sake of order, to baptize adult converts and their infant children, to commemorate the death of the Lord Jesus in the ordinance of the supper, and to proclaim the Gospel to their fellow-men.

I believe in the final perseverance of the Saints, their security amid surrounding dangers, the supplies of Providence and Grace as sufficient for them, their advancement in holiness, their triumph over death, and their attainment of everlasting felicity.

I believe in the ultimate spread of the Gospel over the whole earth; that its victories shall be universal, that infidelity and false religion shall give way before it, that iniquity shall hide its head, that at the name of Jesus every knee shall bow, and every tongue confess, and that He shall reign for ever and ever.

I believe in the resurrection of the dead, and the final judgment; in the eternity of future punishment, and the happiness of Heaven eternal."

In answer to the question, "How do you intend to prosecute your labours?" he gave the following outline of his plans.

"The duties of the Missionary, I conceive, in all important particulars, to be the same as those of the Apostles, when divested of their miraculous character; we are believers in the Gospel, we desire to make

known its sacred contents to those who are as yet ignorant of it, we are supported by our brethren, and are their representatives in foreign lands, we wish to convert souls from Paganism and Mahometanism, to form them into voluntary societies, and make them observe the institutions of Jesus Christ.

" The preaching of the Gospel by the living voice, as the great means instituted by God, and blessed by him in all ages, is the first duty of a Christian Missionary. Ignorance every where prevails in the sphere he is to occupy, he must therefore communicate knowledge, a knowledge of God, and of the soul, the moral law, the demerit of sin, the incarnation and miracles, the death and resurrection of Jesus, the day of judgment, and the heaven and hell which are to follow. The voice of conscience must be appealed to, to bear testimony to the existence of one Supreme Being, and the works of his hands must be shewn to have inscribed on them the proofs of his eternal power and Godhead. The charge of ingratitude must be brought against them, as not having venerated the bounteous Author of Nature, been grateful for his benefits, or made due inquiries after Him. The evidences of Christianity, in varied proportion and character, must be brought before the minds of intelligent heathen, to convince them that the Bible is of divine origin. But whilst no means sanctioned by Scripture shall be neglected, and whilst time and circumstances must dictate the path to be pursued,—to shew men their sin, and call upon them to repentance,—to make known a Saviour, and the promises of God in Him,—in other words, to state the great facts and doctrines of the inspired volume, in their application to the condi-

tion of my hearers, shall be my habitual employ. It is not so much by argument and reasoning we expect Christianity to flourish over other systems, and finally to fill the whole earth, it is 'by the preaching of Christ and Him crucified,'—by a simple and yet faithful exhibition of 'the truth as it is in Jesus,'—and by the effectual operation of the Spirit which accompanies it from on high. The circulation of the written Scriptures to the utmost of my ability, shall go hand in hand with its proclamation by the living voice. Tracts also, containing summaries of the Christian faith, and an exposure of the evils of idolatry, shall be dispersed every where. Visiting the sick, superintending schools, and conversation with all classes of the community, ought to fill up the hours of every passing day. Whilst diligently using the means now referred to, I hope never to forget that success must proceed from God, and every case of conversion is a trophy of Almighty grace. To be much in prayer therefore, to commit my way unto the Lord, to exercise faith in the promises, and look for the plenteous effusion of the Holy Spirit, are the states of mind in which I wish habitually to be found.

"The undertaking, I acknowledge, is vast and difficult, and on merely human principles there is abundant room for despair. But what *has* been done, may be done, and the grace that transformed the inhabitants of Athens and Rome, and made them the devoted followers of the Cross, shall yet prevail, to put down other superstitions, to abolish other idol temples, and make the religion of Jesus the only religion upon earth.

"We trust not in an arm of flesh, it is not in well-

concerted schemes, or wise directors, or in the multitude or ability of the agents; it is on the promise of God, the clear declaration of prophecy, and the presence of our Divine Master which is to remain with us to the end of time, that we ground our confidence. The Bible comes from heaven, the Bible therefore shall prevail, and no power on earth or hell can stop its progress. In the strength of God, therefore, do I go forward. Earnestly do I implore the prayers of my fellow Christians; the cause in which we are engaged is worth all sacrifices; we are assured 'in this world we shall receive a hundred-fold, and in the world to come life everlasting.' May 'Christ' therefore 'be magnified in our body, whether it be by life or by death,' and may I be willing, in the spirit of an Apostle, 'to endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory.' "

The day of his departure, which was earlier than had been anticipated, was now drawing very near, and innumerable engagements filled up every moment of time, and many anxieties occupied his mind. A note to his aunt, acknowledging a gift, and a letter to Mr. Watts, afford insight to the state of his mind at this painful crisis.

" *Marsh-gate, Tuesday morning.*

" MY VERY DEAR AUNT,

" Accept my best thanks for your kind and valuable present, it munificently fills up a vacancy in my equipment, and will constantly furnish a memorial of your love and interest in my welfare. But I receive

it as a pledge of a higher interest you take in my soul's welfare, and the great cause in which I am engaged. May your affection for me so often manifested, ever lead you, my dear aunt, to pray that the spirit of holiness and of God may rest upon me, that the precious deposit of the Gospel may be preserved inviolate in my hands, that I may feel a growing love to souls, and may be kept faithful unto death.

"Though we are to be separated on earth, yet as we build on the same foundation, and possess a common hope,—as this foundation is Christ, and *He* is formed in our hearts, 'the hope of glory,'—how soon shall we meet in heaven! There 'adieus and farewells are a sound unknown,'—'God wipes away all tears from off all faces,'—we shall be numbered among the just made perfect, and be eternally satisfied in the divine likeness. Kindest remembrances to Mr. and Miss C., and believe me, now and ever,

"Your affectionate nephew, and brother in the Lord,

"J. A."

"*Homerton, April* 9, 1828.

"My dear Friend,

"I have been several days intending to write to you of the circumstances in which I am now placed. It has been a time, as you may suppose, of bustle,—of bustle such as 'the student,' and the quiet inhabitants of Marsh-gate are little accustomed to, but is now well nigh over, and this morning has seen the trunks conveyed to the place of destination. Last night we were favoured with the society of Dr. and Mrs. Henderson, Mr. and Mrs. Townley, Mr. and Mrs. Andrew Reed, Mr. and Mrs. Smith, &c.: the Christian sym-

pathy of these excellent of the earth, has greatly soothed the minds of my parents, in the near prospect of parting. My own mind, though dissipated by a multiplicity of engagements, is yet reconciled to—and by the grace of God, I may say, joyful in the anticipation of a speedy entrance on the work.

"One day of grace is allowed in the following week; instead of Monday, we stay till Tuesday morning, when Mr. Arundel accompanies us in the steamboat. May I again, my dear friend, be supported by your friendship at this trying time? May the God of all grace comfort and support us!

"Last Sunday I preached for Dr. Smith, (who is absent in Yorkshire,) from 'I am the light of the world,' and next Lord's Day morning, have engaged to supply Mr. Collison's pulpit at Walthamstow. This excellent man has shewn all the kindness of a father towards me,—not merely at the ordination, but on all occasions; the fervency of his prayers, and the strong expressions of his affection, shew, not only his profound interest in the great cause of Missions, but his personal love to myself. You agree with me, my friend, the esteem of such a man is more desirable than the admiration of the world. Brother, pray for me! my heart needs yet more to be melted and humbled,—to become even 'as a weaned child.' I experienced relief in answer to your prayers, the day preceding the ordination,—may it be so amid the pangs of parting.

"Do you intend coming up to town on Monday? We receive our last orders from the Directors on Monday evening at half past four, might you not be present? At any rate I should see you at the Mis-

sion house, or perhaps you will *prevent* (old English,) me at Homerton. Your's affectionately,

"J. A."

"Respects and Christian love to friends."

April 13.—At Walthamstow, accompanied Mrs. Collison and family. Preached from John iii. 3. Parted from my aunt, &c.

Monday, bustling all day. Parting address from the Directors read by Mr. Orme in the evening. My Father and Watts with me. Met Mr. S. and B. in the anti-room; took leave,—parting advice.

The next morning called us to the overwhelming scene of his departure: with heavy hearts we assembled, and after a solemn and affecting prayer from the beloved father, each in turn embraced this dear brother for the last time. His own notice of the scene is deeply interesting. "My beloved mother was very much affected in taking leave. I wondered at myself, though I felt yet so inadequately. My father was calm, most were in tears. Am persuaded there is much that is physical in the expression of feelings—mourned over the want of correspondence between the judgment and the affections, which I have had so much occasion to lament this month past, especially at the ordination, though relieved in answer to prayer. The passage 'Asa cried unto the Lord in the battle,' was blessed to me. My mother's parting passage was from Isaiah, 'As one whom his mother comforteth, so will I comfort you in Jerusalem.' Left the Tower-stairs at nine o'clock, in company with my brothers,

Messrs. Arundel, Smith, Kidd, Robertson, &c.; raining. The weather cleared as we proceeded, and conversation with friends dissipated the gloom that could not fail to oppress the mind. Engaged a boat, which first took us to be examined by a custom-house officer, and then conveyed us on board the Boyne; found every thing in disorder. After attempting to adjust my cabin, returned to Gravesend; interesting conversation in the evening.

April 16*th*.—Rose to take leave; walked as far as Milton; sky clear; happy. Saw a notice of a Missionary Meeting at the Methodist Chapel, went into a grocer's shop, who appeared to be one of the brotherhood; he informed me, a Missionary, Mr. Hawkins bound for Antigua, was lodging in his house, and said he should be glad to see me in the course of the morning. This little incident, accompanied as it was with the greatest cordiality, refreshed my spirits. Went on board at 10, Brothers and Mr. and Miss. M. left at 1, stood on the poop with Brother Smith* watching the boat. Towards evening dropped down to the Lower Hope, where we anchored.

April 17.—Ship all in disorder, did what I could to arrange. Evening, Captain Pope came on board, to the satisfaction of all. A little acquainted with the passengers, disposition mutually to accommodate.

* The Rev. J. Smith, late pastor of the church at Hulme, near Manchester, who, with his wife, sailed in the same vessel to his destination at Madras.

To his Mother.

" *Ship Boyne, Lower Hope, six miles below Gravesend, April* 17, 1828.

" My beloved Mother,

" Here we are, a very little beyond the spot where W., B., and T. left us. Our cow is not yet on board, nor are we likely to sail to-morrow. A day has passed over us, and dinner, tea, and breakfast, have seen all the passengers assembled. You will think of us, and from the description of eye-witnesses will be able to form some tolerable idea of our mode of life. On the whole, from what has yet transpired, I think we are favoured in our fellow-passengers, and my little cabin rises in my estimation.

" But, my beloved Mother, you wish to know how I feel in regard to more important matters, as to my leaving you and the dear family, and the great objects of our Mission. The great bustle in which we have so long been involved has in a great measure forbidden continued reflection on these subjects. It is a great satisfaction to my mind, that before these last arrangements, the subject had been weighed in all its bearings and consequences, and that in the calmest moments it was deemed a positive duty. Whatever therefore be the sacrifices, the object is worthy of them—yea, absolutely demands them. You, my beloved Mother, gave me up in infancy to the service of God, and now in his providence, you are called to make the surrender. Our parting, I trust, will be attended with spiritual blessings, both to the family at home, and to myself abroad. We *may* meet again here on earth, nor is it beyond the bounds of reasonable probability; but O ! may this event lead us to antici-

pate meeting in heaven, and let it be our daily prayer, that no one of the beloved circle may be wanting at the day of final account! May God grant that your last years may be your best years, and that your remaining children may make up the deficiency in kindness and attention you had reason to expect from me. Our supplications must meet continually at the throne of the heavenly grace, that we may be kept faithful unto death, that hourly we may live the life of redeemed creatures, adorning in all things the doctrine of God our Saviour, and promoting his glory upon earth.

"My cabin is still in disorder, but when we come to anchor in the Downs, I hope all will be rectified.—Adieu.

"Your affectionate Son, "J. A."

April 19.—Off Margate; wind lulled towards evening, came to anchor, sun-set beautiful, and sea calm; all the passengers on deck enjoying the scene.

This evening spent an hour delightfully in prayer, reading the Scriptures, and religious conversation with Mr. and Mrs. Smith.

April 20, *Sunday*.—At ten o'clock, according to the previous arrangement of the Captain, myself read prayers and Mr. Smith preached an excellent discourse in the cuddy; all the passengers present, whilst the greatest decorum and apparent attention prevailed. In the evening conversed with Brothers M. and B., members of the Methodist Society, and going to Calcutta with their wives to superintend steam-vessels on the Hoogly. Had prayer, and read Doddridge on the Acts, in Brother Smith's cabin. Read 2 Cor. iv. and v.

Sailed along the Channel with a fair wind, the white cliffs of Albion on one side, the French coast more distant on the other. Addressed the last letter to my father.

"*Boyne, off Brighton,*
Sunday, April 20.

"My dear Father,

"I do not like to let the pilot go on shore without a line to let you know how we are doing. We have now a fair wind, and expect to reach the Isle of Wight this evening. There is now a little more order in the ship, my cabin is arranged, and this morning we conducted divine service in the cuddy. The passengers are, on the whole, sober in their conduct, and respectful to each other. We have received the greatest kindness from all, especially the Captain and Mr. L.

"I feel now quite contented and happy; Christian intercourse with my dear Brother Smith revives me when at all cast down. He is more fitted for bustle than myself, and though not bodily, yet mentally, passed better through the hurried engagements of the past month.

"We rejoice together in our privileges as Christians, and anticipate the time when we shall be permitted to labour amongst the heathen. The time of trial is yet to come; may the prayers therefore of those we love continue to be offered on our account!

"Yesterday, by the postman, who came on board, we sent letters. One I directed to mamma, another to Mr. Arundel, and a third to my uncle. My kindest affection to all the dear circle. I trust that mamma was supported, and that having dedicated me to God

in baptism, she willingly resigned me to his service. We are not likely to be able to conduct more than one religious service on the Sabbath; we are thankful even for this. Kind remembrances to all friends, and especially to those who were overlooked.

"Your affectionate Son, J. A."

April 21.—In the evening conversation on Buchanan's Researches; a military officer said they were excellent, but he thought a spirit of enthusiasm ran through the whole; this led to enquiry, what enthusiasm is? I defended Buchanan. — The greatest harmony prevails amongst all on board, and every thing gentlemanly and decorous both in conversation and manners.

April 22.—Wind fair. Entered the Bay of Biscay; tolerably well; read some of Scott's continuation of Milner, the Character of Luther, Traits in Private Life, and Letters. Conversation after breakfast on the Evidences of Christianity; thought there was a tendency to scepticism in several military gentlemen, whilst complimenting the religion of Jesus. One urged the death of Hume, the rapid promulgation of Mahometanism, and five to one of the inhabitants of the globe being infidels; these topics were all severally discussed. I pressed the argument that scepticism is generally embraced as a bulwark for vice. Distinguished between denying the *authenticity* of records, and their *divine origin*.

April 23.—A sensible change in the atmosphere. About mid-way across the Bay of Biscay; the sea of a deeper colour. After breakfast the conversation turned on the Syrian churches. Dr. C. was stationed ten years in that part of the country, and renders

excellent testimony to Messrs. Fenn and Norton. He mentioned Jews in that neighbourhood, with all the characteristics of the nation, mis-called black Jews. He thought the existence of the Jewish people the strongest evidence of Christianity.

April 24.—Read some of Heber's journal, and sympathized in the similarity of incidents that have happened to us both.

April 25.—Read Heber's arrival at Calcutta; also Jones on the Canon, and a little Bengalee; not quite well; spiritually happy towards evening. In conversation with Major H., found it necessary to appeal to the internal evidences in the bosom of the Christian, and the testimony of the Spirit. At tea conversation turned on Lord Byron and his works; too unwell to take part in it.

April 27.—Sunday. At ten o'clock the passengers and crew assembled on the quarter-deck, under an awning, with the capstan for a desk and a chair for standing. Mr. Smith read prayers very audibly, and I preached from Romans iii. 25, 26. Matter of prayer the preceding evening and morning, answered in the assistance I received, having great liberty whilst shewing man's depravity, his inability to merit anything, and the redemption of Christ; warmer than usual on this subject, as Major H. had denied it the preceding evening; represented it as the crown and glory of our religion, as distinguishing it from all others, in maintaining which we ought to be willing to die. All expressed their satisfaction with the service; we pray that it may be blessed to them. Read part of Wardlaw's Sermon on the Responsibility of the Heathen; liked his general argument, "that it is

commensurate with *privilege*, and that all will be equitably dealt with. In the evening a meeting in Brother Smith's cabin. Question by one of the young men as to the subject of my discourse and assertions respecting human merit; also on Predestination, the Trinity, Mediation of Christ, &c. After explanation, I dwelt on the limited nature of our faculties; the necessity for modesty and humility being a dictate, not only of religion, but of philosophy. The mathematical difficulty of approximating lines never meeting, allowed to be parallel to the Trinity. Addressed the sailors on the subject of the sermon and on swearing; displeased with the spirit they manifested, and convinced there must be an out-pouring of the Spirit if any good is to be done. For this I prayed, and went to bed very happily.

April 28—*May* 3.—Light winds. Nothing like sickness affects any of the passengers, consequently all are engaged in various pursuits, reading, music, study, myself devoted from ten till three to Bengalee; the first hour with B. and M., the rest alone. Read also a chapter in the Greek Testament with Mr. Smith every day, and had morning and evening worship in his cabin. Held various conversations on important subjects with my fellow-passengers. One evening the question, "what is happiness?" was started. After much contradiction and acknowledged uncertainty, I said I frankly believed it was for want of religion, and that with my belief of the Christian religion *I was happy*. I asked whether that which continued with me in all the varying circumstances of life, which was equally accessible when poor or rich, sick or in health, living and dying, must not be pro-

nounced the blessing we were in pursuit of. On Saturday, according to an old naval custom, the evening was devoted to dancing and singing, though invited and even pressed by the captain to join, we thought it our duty to decline. This day, commenced a reformation in my hour of rising, and got to study by half-past six. This week well in health, joyful in spirit; read the Scriptures with peculiar delight, and had much enjoyment in prayer; read some of Jones on the Canon, and Michaëlis's Introduction to the New Testament. In the former is an account of the Syriac version, arguments for its antiquity in—the probability of the case; the Jewish idiom retained in particular words—and its correspondence with the best MSS.; also the testimony of learned men.

Lent Major H., 'Fuller's Gospel its Own Witness.' He selected the chapter on the "Doctrine of the Mediation of Christ consistent with reason." This disgusted him, and he returned me the book. I acknowledged the weakness of the argument, thought it the exceptionable part of the book, and established the doctrine on its proper basis—the simple testimony of God; also lent an interesting young man, a cadet, who questioned me last Sunday, "Gregory's Letters on the Evidences of Christianity." He expressed his satisfaction, and said he thought it was just written for him.

Some extracts from the preceding journal were forwarded at this time by a passing vessel, accompanied by a note to his father.

"*April* 28*th*, Lat. 44° 45′, Long. 12°.

"I have just a moment to say we are all well; and though we have made little progress since the 21st we are in good spirits. We have had various conversations with the passengers on the great subjects of our mission, and are uniformly treated with the greatest respect. Mr. L. continues his attentions. Yesterday was a very happy day; we thought of you at the hours of service, and rejoiced to believe that many prayers were put up for our welfare. We constantly think of those who are so dear to us, and pray that this temporal separation, for all with whom we are conneected, may end in our eternal union in heaven. I have not found any thing *missing* as yet, and do not remember any thing very material that I neglected on shore. Kindest love to all, and Christian remembrances to beloved friends.

"Your affectionate Son,

"J. A."

May 4.—Sunday, all assembled as usual for Divine service; I read prayers, Brother Smith preached with great energy and propriety from "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Read some of Ward's Daily Portion, and Howe's Living Temple; disappointed in this last; thought of friends at home. Day passed equably and happily. B. informed me the boatswain had said, "the gentlemen quote many passages of Scripture, we should like to know where they are, that we may judge for ourselves." Hope to profit by this hint. Several swallows flew about the ship, and passed under the awning whilst conducting Divine

service; also a turtle-dove alighted on a rope; wished it might be emblematical of the descent of that Spirit, who in the likeness of a dove descended on Jesus at his baptism.

May 6th.—In the evening, walking carelessly out of the cuddy, I was precipitated down the hatchway, but most providentially hung by my right hand, and alighted on my feet. The shock stunned me; the weight of my body strained the muscles of my arm, and the alarm produced a feeling of sickness. Blame lies somewhere, in the hatchway remaining uncovered after dark. The glare of the cuddy suddenly exchanged for the external darkness prevented my seeing what was before me. Violent contusion of the face, dislocation of the shoulder, or other serious injury, would have been a natural consequence. From all these, however, I was graciously preserved, and what might have rendered me a cripple for life, has ended in nothing but a little agitation, and two or three strains in different parts of the body. I feel this a new motive to gratitude, and life and health so wonderfully preserved should be anew consecrated to the God of my salvation.

May 7th.—Not quite well, yet better than yesterday. Passed Madeira during the night.

May 8—15*th.*—Very little variety of incident on board, and from the relaxing influence of the heat, in a great measure unfitted for study. At my worst times, however, I can generally read some instructive book.

May 16*th.*—After dinner, information was brought that land was seen over the weather-bow. This proved to be St. Antonio, the most westerly of the

Cape de Verde Islands. At first, it was so dim as scarcely to be distinguished from the clouds; at length, its towering sides and summits rose majestically in view. We approached within twenty or thirty miles, and its loftiest mountains rose seven thousand feet above the level of the sea. Admiring its varied appearances occupied us till night closed the scene.

May 18*th.*—Sunday. Prayers as usual, and Brother Smith preached; great attention manifested, and considerable decorum during the rest of the day. Spent the afternoon in conversation and prayer in Brother Smith's cabin. The heat oppressive; thermometer Fahrenheit 82 or 83 degrees. Remembered in our prayers degraded Africa, along whose coast we are sailing, and anticipated the time when "Ethiopia shall stretch out her hands unto God."

May 20*th.*—My birthday; did not remember it till evening; endeavoured to review my past life; happy in prayer, and well in health.

May 20—27*th.*—Several showers have been very heavy, and afforded seasonable supply for man and beast. Looked back on Martyn's Journal of his Voyage. It lasted nine months; he had no Christian friend; the captain and officers, it would seem, ridiculed religion, and paid no respect to himself. In all these respects the case is very different with ourselves. Felt a strong inducement to gratitude. On comparing Heber's and Martyn's journal, the most afflicted appears much the more spiritual, and more the man of God. All that I have yet read of Heber impresses me that he made too much of mere general information, too little of the more solemn truths of Religion,

such as, "He that believeth not is condemned already." Taste too often gained the ascendancy over Christian judgment, and the trifles of fancy over the deep-felt emotions of the heart. Read Michalis, Ward's Hindoostan, Malcolm's India, Greek Testament with Mr. Smith.

May 31.—Saturday crossed the line; none of the usual ceremonies, composed of the ludicrous and the disgusting, were allowed. Enjoyed much spiritual conversation with Brother Smith, and several moonlight nights sat on deck, singing, "O'er those gloomy hills of darkness."

By a vessel from Cape de Verde, bound to Rio de Janeiro, which they passed at this time, a letter was forwarded to his friend Mr. Watts.

"*May* 30*th*, 1832.

"My very dear Friend,

..... "Six weeks have now gone by since I took leave of my beloved friends and family, and committed myself to the uncertain waters. A variety of feelings has passed through my mind, and new society and new scenes have engaged much of my attention, yet mercy and loving-kindness have characterized our passage hitherto. Though not insensible to the inconveniences to which all who set foot on ship-board are exposed, a full share of enjoyment has been allotted to us. We have met with far greater respect and attention from men of the world than we have any reason to anticipate. Many opportunities have occurred for preaching the gospel both officially and in private. Our Christian communion has been sweet; both leisure and health have been afforded for study.

Hitherto then, 'He that hath mercy on us hath led us; by the streams of water hath He guided us.'

"The last two months of our stay in England had so many important events crowded into them, there were so many partings with friends, and so much bustle and anxiety, (moreover I was in a peculiar physical state) that I do not know when I have felt so little *myself*, or, if you will allow the expression, more off my centre. Like one who has escaped the battle, I look back on the turmoil and the excitement, with wonder and almost with alarm. All along, however, it has been my greatest consolation that I had deliberately weighed the subject in all its bearings and in all its consequences; and that in my calmest moments, and with the approval of the wise and good, and from convictions of duty, I had taken the first steps in this undertaking. It has also been a delightful consideration that the churches of the saints, as well as our private friends, have been pouring out their petitions on our account; that we are embarked in the best of causes, and that whatever happens to ourselves, '*He* must reign till He hath put all enemies under his feet.' Come what will then, honour or dishonour, pleasure or pain, life or death, we can give the best reasons for our conduct, we can enjoy the rich promises of the word of God, we can welcome death and long for heaven; in other words, we can say, 'Blessed be God, who always maket. us to triumph in Christ Jesus, and maketh known the savour of his name by us in every place.'

"There is one counterbalance to the unpleasant circumstance of not being able to choose our own company—we are made more grateful for the privi-

leges we enjoy as Christians. The confessions that are made by the men of the world, or that are written in their countenances, of misery and the shifts they are put to, to *kill*, not to pass time, enhance tenfold the pleasures of true religion, the knowledge of Christ and his salvation.

" The conversation, on more than one occasion, has turned on the question 'what is happiness?' and 'where can it be found?' The confessions made by one and all were truly pitiable; one saying it existed more in imagination than in reality; another, that it was only a name and had its residence in futurity; whilst a third declared a savage was more to be envied than a European, and a dog than a man. At the *worst* then, we possess an advantage, *we are happy;* and if Christianity be a delusion, and if it impose restraints, it is still better than the boasted reason, the varied amusements, and the unfettered license of the world. Our common pleasures as Christians, yea our sorrows and our repentance, are to be preferred above their most exquisite gratifications. I have found the benefit of having studied the external Evidences of Christianity on numerous occasions since having entered this ship. Men who have mixed much with the world, who are not deficient in reading, and who have seen foreign countries, must be met fairly in the objections they make to the religion of Jesus; but, after all, in nine cases out of ten, it is a question of the heart more than of the understanding.—An opportunity just offers of sending this by a brig bound to Rio de Janeiro; as I have not time to address a letter home, you will be kind enough the first opportunity to inform them we are all well

and happy. My Christian remembrances to friends at Wheathampstead and St. Alban's. Let them not cease to strive together in their prayers for us; we ascribe not a little of the happiness we have enjoyed to this cause. Adieu.

"Affectionately yours,

"J. A."

June 1—7.—On Lord's-day I preached from Matt. 27, our Saviour's commission to his apostles, "Go ye into all the world, &c." Particulary well this week, and happy as a man and as a Christian. Read Greek Testament with Mr. Smith, Loskiel's Moravian Missions and Heber's Letters.

July 2.—From a great indisposition to write, I have neglected to note any thing the last three weeks. On the 15th of June it devolved on me to preach from Romans v, "The wages of sin is death, &c.;" felt considerable liberty; stated simply, but strongly, the doctrines contained in both clauses of the verse. In the afternoon, for the first time, to my brethren of the Wesleyan Society, and Mr. and Mrs. Smith, administered the elements of the broken body and shed blood of the Redeemer; it was a delightful season, in which we felt invigorated and refreshed for further duty.

July 2—29. — During this time variable winds carried us on favourably in our course. In one twenty-four hours we ran 250 miles; and in three days 600. Cape pigeons in considerable numbers, and the albatross, a large bird, sometimes measuring sixteen feet from wing to wing, have been seen for some days past. Instead of my Bengalee scholars, for the last month the two Malabar servants have each had half an hour's English reading; one, who is a

very hopeful lad, in the Bible; he is desirous of learning, and I trust is already becoming a disciple of Jesus Christ. Two of the cadets have also become my French scholars. Greek Testament, Doddridge's Exposition, Heber's Journal, Dr. Johnson's Tour to the Hebrides, Middleton's Lives, and VII. VIII. and IX. Centuries of Milner's Church History, have much engaged my attention. Several books have been lent and many conversations held, tracts also distributed among the sailors. Have been remarkably well in health the whole of this time; the greatest harmony has prevailed in our intercourse with the passengers. The tedium of the voyage is now beginning to be felt, especially during the continuance of the foul wind; the days, however, pass lightly over *our* heads. The superiority of the Christian religion manifests itself in these circumstances. It only needs to be brought into close contact with men of the world, to pity instead of envying them, and doubly to value the blessings of the Gospel. The religious man is satisfied from himself; he carries the sources of his happiness along with him.

July 9.—Wind favourable. Mutual congratulations have been passing, that we have so far doubled this tempestuous Cape, and in winter time, without a storm, or even a cap-full of wind.

July 13. *Sunday.*—Had service in the cuddy, when I preached from John xvii. 3. In the evening observed the Lord's supper with our Wesleyan brethren, and felt refreshed and invigorated for persevering in the work of faith and labour of love. We sang with great joy 'When I survey the wondrous cross.' Things have gone on quietly and regularly on board,

though not without many intimations of weariness and longings expressed after the desired haven. Our unfailing resource is in books, religious conversation, and prayer; the days pass lightly and swiftly over our heads. I really did not think it possible there could be so much enjoyment on ship-board; and from my peculiarly happy lot heretofore, I had not experienced that the Christian could be so independent of external circumstances. We feel daily we have unnumbered blessings to be grateful for.

July 22.—The last fortnight have read in the Greek Testament Epistle to the Ephesians with Mr. Smith, Marsh's Michaëlis, Introduction to Matthew, Mark and Luke, Prideaux's Letter to Deists. Reviewed Dr. Smith's Messiah, Pascal's Thoughts, with his Life, and Stillingfleet's Origine Sacræ. Read a little Hebrew, and examined Genesius' Lexicon.

August 4.—To-day the service was conducted on deck, and the sailors again had publicly declared to them the word of life. The day passed very happily.

Reviewed, during past fortnight, second vol. Ward's Hindoostan; read Sir J. Malcolm's Discussion on a Free Press in India, and Captain Parry's Voyage; one of Newton's Dissertations on Ishmael, and Greek Testament with Mr. Smith and a cadet. Lent the Loss of the Kent to Major —— and Dr. ——; also to the latter, Sir J. Malcolm's Political History of India, and Ward. Conversations of considerable interest with several of the passengers."

On approaching Madras, and in the anticipation of soon setting foot on the shore of India, he addressed a letter to his mother:

"Lat. 12° 23′

"My beloved Mother, *August* 18, 1828.

"In the prospect of arriving at Madras this evening or to-morrow, I sit down to address you. Four months have elapsed on the voyage, and we are brought to this far distant land in health and safety. I have often thought of the anxious hours you must have passed, when the stormy wind has reminded you of your son afloat upon the ocean, I doubt not hours more anxious to your maternal heart than to my own, at length accustomed to the roaring of the elements, and the apparent dangers of the wide expanse of waters. We have not felt any thing of the tedium of a voyage, nor have we encountered those appalling evils which the weekly perusal of '*Lloyd's List* is apt to paint on the imaginations of tarry-at-home navigators. The greatest harmony has prevailed on board ship; study and conversation have furnished unfailing resources; the retrospect of the past, the anticipations of the future, and the exercises of Christian piety, have delightfully filled up the hours of every passing day. We have much to be grateful for, the prayers of our friends have been answered, we have been happy in each others society, and hitherto mercy and loving kindness have invariably accompanied us.

"I trust, ere this, you will have received some information of our progress by the channel of Mr. W. and *via* Rio Janeiro. We saw St. Antonio, the most western of the Cape de Verde Islands, to the greatest advantage. I extract from the journal:* .....

"I have introduced these selections from the jour-

* These extracts have been given above—see May 16, 31, &c.

nal as specimens of our more *eventful* days; whole weeks have passed without any thing so extraordinary as the catching of a fish, or the sight of a sail. But the studious and the religious man carries his resources within him, and what has been monotonous and wearisome to others, has passed both agreeably and rapidly to me. We were becalmed a week in the Bay of Biscay, and a week, as is not uncommon, before crossing the line. Madeira we passed in the night, a trade wind carried us blithely through the tropic of Capricorn. The cold weather recommenced on approaching the Cape, and compelled us to wear winter clothing for about six weeks. We were very happy in taking up a 'variable,' south of the Cape, which did not leave us, from the longitude of Greenwich to 82° 2′, the vicinity of St. Paul's island. Our run during a whole month was at the rate of one hundred and seventy-seven miles in twenty-four hours. We have thence sailed directly *north*, though not under like auspicious circumstances, having been several times becalmed.

"*August* 19*th*.—Thus far had I written in the morning before we anchored off Fort St. George. The whole of the afternoon passed delightfully in discovering and gradually nearing the land. The coast is low but hilly. The night enveloped us before we came in sight of the fort; its lighthouse however clearly marked out the spot. We had no sooner come to anchor than an officer came on board from a sloop of war, the Success, lying in the roads, demanding our name, number of passengers, casualties, &c. All were up early in the morning, and were not a little amused by the rapid approach of a *katamaran*, (which

is nothing but three pieces of wood lashed together like a raft,) bearing a petty officer of customs, as bronze as a statue.—A *Mussula* boat (which is also of singular construction, the planks sewed together) soon conveyed us on shore, amidst the howling of what you would call *savages* and the dashing of the surf. A palanquin was soon hired, which conveyed us to Padre Taylor's, the Missionary; he was unknown by any of the common appellations of clergyman, priest, parson, &c., but light seemed immediately to burst on the understandings of the bearers when the word 'Padre' was suggested. We were much pleased with all that we saw of Madras, the neighbouring compounds, the luxuriant vegetation, and Asiatic forms, costumes, and manners. We were particularly struck with the easy and dignified gait of all classes, the negligent elegance of their dress, their tawny complexion, and their mud cottages. Our friends gave us a hospitable entertainment.

"Having heard that Mr. Friend (who had arrived in the Ganges the day before, though he sailed a day after us) was staying in the neighbourhood, I was conducted to the elegant mansion of Mr. Bannister, essayer to the Mint, where I spent the afternoon in the company of my friend, and in the evening heard him deliver an excellent discourse on that interesting passage of the Apostle Peter's, doubly interesting in a land of idolaters, 'To you that believe *he* is *precious*.' Returning after the service in a light carriage we saw an illustration of the parable of the ten virgins, flambeaux and cries, and the marriage procession.

"*April 20th.*—This day we again went on board the Boyne, and returned with Mr. Smith's luggage.

In the evening we preached in the two chapels of the Society, to about fifty persons each, the greater number of these being half-castes, and of respectable circumstances.

"*August* 21*st*.—I visited the fort, which is said to be one of the best constructed on the strict principles of the art of fortification. In St. Mary's church, in the fort, is the monument by Bacon, erected at the expence of the Company, to the memory of the revered Swartz.

"Thus much have I written of information, ten times as much might be occupied in giving utterance to sentiment, and in describing the varied feelings that have passed through my heart. This however must suffice for the present. We are to re-embark on the 23rd, and expect to reach Calcutta in ten days. I have said nothing about our company; it has been chiefly *military*. A constant interchange of kindness has united all parties; and many and long conversations, as well as the public preaching of the Gospel, have afforded opportunities for rendering testimony to those glorious truths of Revelation, in which we believe, and for which we have left our native land. One young man, whom I feel happy to call my friend, has been rescued, I trust, from infidelity and the love of the world.

"And now, my beloved Mother, I must bring this long epistle to a close; you would be amused if you could see your son seated in a bungalow of an eastern compound, at times affrighted by the enormous tarantula spider, annoyed by the incessant cawing of crows (kakas,) the attention continually diverted by the bronze and elegant figures of men, women and chil-

dren, and their peculiar customs, but time would fail me in enumerating, and these are *trifles*. I do certainly admire the country and the people. With the thermometer at 90° I feel in my native element, and rejoice to have left so far behind the damps and the cold of England. There is much to encourage and much to discourage in the work of promulgating the Gospel; the natives are deceitful and treacherous, 'liars and a lie.' Many schools are in operation, and Mr. Ridsdale, one of the Church Missionaries, took me over their large printing establishment, in which are no less than seven presses constantly employed in preparing religious publications.

"My kindest love to all the dear family and all dear friends, their kindness at parting will never be forgotten by me, and much of the happiness we have enjoyed, as well as escapes from danger, we attribute to their heart-felt prayers. May these prayers be reiterated and unceasing, now that we are about to enter on the scene of our labours. Mr. C——'s suggestions were all valuable, express my thanks. The outfit was very complete, and at every step I was reminded of the anticipative attention of an affectionate mother and sisters. Captain Pope has shewn every attention, and maintained the greatest order in the ship.

"Your affectionate Son, J. A."

Friday.—We spend this day with Mr. Crisp, whom we have not yet seen."

On reaching Calcutta the journal proceeds:

Sept. 3.—Arrived at Calcutta in the morning by the aid of a steam-boat. Welcomed by Mr. Hill at Dhurumtullah; introduced to Mr. Gogerly and Mr. Ray. The latter gave an interesting account of a Suttee

at which he had been present, and vainly endeavoured to prevent.

Friday.—Visited Kidderpore. Was much interested in the native service, corresponding to what I had long pictured in imagination.

A letter to Mr. Watts, detailing the principal circumstances of his voyage, was commenced on board, and dispatched from Calcutta.

"My very dear Friend,

"Since the letter I wrote you from the neighbourhood of the Line, we have passed through the tropic of Capricorn, coasted the continent of Africa, doubled its tempestuous Cape, run 80° long. to St. Paul's Island, crossed a second time the southern tropic and the equator, and anchored safely in Madras roads. We are now entering the Hoogly, and anticipating a speedy arrival at 'the city of palaces.' For information, events, and extracts from the journal, I refer you to letters at Marsh Gate. Allow me to pour forth the sympathies of my heart into the bosom of my old and tried friend.

"A sea voyage is an era in every man's life; some say a blank, some a sufferance, and to some it is crowded with interesting events; with the latter I class myself, and look back on four months spent upon the waters, 'with more restricted liberty and less select company,' says Johnson, 'than in a prison,' as by no means the least pleasurable in my life. The society of Mr. and Mrs. Smith added greatly to my comfort. There are times when study furnishes not its resources, when the spirits flag, the heart is languid in devotion, when Christian brethren can alone fill up the vacuum

that is felt, and restore tone and vigour to the mind. There is much time for reading on board ship, not in the way of acquiring languages, or fathoming the depths of science, but in reviewing known authors, and exploring new fields of information. Amongst other books I have read in good part, Jones on the Canon, Marsh's Michaëlis, and Heber's Journal.

"*Calcutta, Sept.* 8. — The first bustle of arrival being over, I seize an early opportunity of finishing my letter. Our run up the Hoogly has been expeditious. The river is broad and rapid, now swollen by the late rains. Though the banks are flat, almost without an undulation, they were to me particularly interesting, presenting one universal scene of verdure, paddy grounds, cottages embowered, and cattle feeding. We made one or two excursions after the ship came to anchor in the evening, and notwithstanding being wetted to our ancles, were delighted with all we saw and heard. My reception here has been all that I anticipated; they welcome the new comer as a brother beloved and a fellow-labourer, and men of all denominations seem to forget their petty interests in the thought of God and human salvation. I have taken up my abode at present with Mr. James Hill, a man of sweet and conciliating disposition. His wife has lately relinquished her school, with the intention of returning to Europe. Mr. Piffard (behold the fruits of marriage!) has been obliged to accompany his lady to Prince of Wales's Island, and is not expected to return till October or November. Mr. Ray, formerly in the Company's naval service, I very much love; he is practically acquainted with the world, and is a valuable Missionary. Mr. Gogerly (formerly

printer to the Society, the office is now abolished) is the other brother on the station; he is a plain but excellent man, and is much taken up with the natives. Union Chapel is pretty well attended. I was introduced to the congregation on Sabbath morning by preaching upon 'the pearl of great price.' The church of which Mr. Hill is pastor numbers eighty on its lists; seldom more than fifty are assembled to commemorate the dying of the Lord.

"The fluctuating nature of society in this city renders the duties of the pastor arduous, and at times discouraging. You would have been delighted had you been with us the other evening at a native service, the doors were thrown open about dusk, and people were collected by making the children repeat the catechism in a loud, I might almost say, bawling voice. Persons of various descriptions, travellers from the road side, and neighbours, spent about a quarter of an hour or twenty minutes in listening to the word of life. The religion of Jesus was contrasted with that of Mahomet and the Shastres, and at the end a respectable Brahmin, who moreover appeared to be a stranger from the north, arose and expressed his satisfaction with all he had heard, his testimony was afterwards made use of in application to the rest. This seemed to be the consummation of my hopes, and it will afford me the most unmingled happiness, thus to spend and be spent for Christ.

"You know my predilection for *simplicity*, and you have heard me argue about sincerity, here is full room for both. We are really privileged above our brethren, in gettting free from the art and the trammels of the *profession* which hamper the ministry in our

own country. We are the disciples of Christ, addressing the disciples of other religions, reasoning and persuading that Jesus is the Saviour, and that he alone is able to save their souls. We are the servants of God, —we have in our hands a well-authenticated pardon; we call upon men to repent and believe; we shew them the promises of their Maker, which guarantee eternal life. How often are these simple but sublime ideas, these true and faithful sayings, lost amidst the parade and ceremony of home services. It is not so however at W.—there the lamp of truth burns brightly, and the pomp and deception of this world stands aloof. May the blessing of God, my brother, rest on your retired labours.

"Dr. Gregory's Letters, which you first put into my hands, have convinced one young man of superior abilities and good prospects, that the Christian religion is true, of which he before doubted. He studied for some time in the medical profession, and then embraced sceptical tenets. He was our fellow-passenger on board the Boyne, and has since read the Scriptures attentively, and many religious works. I believe him to be a sincere convert, and only pray he may now be preserved from the many dangers to which he will be exposed. He is about eighteen, but is superior to his age, and one whom you would both admire and love. His expression was, that he thought Gregory's book had been written on purpose for him.

"A young man also of my own age, in the medical profession, brought up as a Socinian, has acknowledged his conviction of the Scriptural authority for the Deity of Christ, and the doctrine of the atonement, from perusing the same work during the voyage. The

Letter on Mysteries completely demolished his strong hold, connected with the difficulties of the orthodox creed, and taught him that philosophic humility, which is the only sane state of mind for a due examination both of the evidences and doctrines of Scripture, in other words, its credibility and interpretation. As a Socinian, you would say he was both sober and pious; this change in his views will, I trust, kindle the flame of a purer and warmer devotion in his bosom. The name of Townley is greatly respected here, and his character beloved; his loss is greatly lamented. Mr. Goode, who succeeded Thomason at the Mission Church, a son of Mr. Goode, late Romaine's curate, is compelled by illness to leave Calcutta, where he is calculated to be an instrument of much usefulness; he is a man of learning and piety. It is thus we lose our most valuable fellow-labourers, but we know not what is best, nor by whom, nor in what way, the great result is to be effected. The new bishop has also been obliged to remove for his health; it is thought he will proceed to England.

"Life in this country is held by the most uncertain tenure, and the thread seems attenuated to its utmost degree of fineness. May we be always ready!

"I have not been without tracing some of the footsteps of Malan, even in this distant country. Mr. Taylor, at Madras, is the translator of his Tracts for Nisbet, and a great admirer of them. A Swiss gentleman had spread the excellencies of his character in the religious circle. In Mr. Hill's church is a young civilian, who attributes his first religious impressions to a residence at Geneva. He speaks rapturously of Gaussin and Malan. Mr. Lacroix, one of our Mis-

sionaries in the neighbourhood, is a Swiss, and I believe well acquainted with Malan.—My books have all arrived safely, and as soon as I am a little settled I intend directing all my efforts to the acquisition of the Bengalee. Owing to slight indispositions, the consequence of rapid changes of climate, and the motion of the vessel, I did not accomplish so much this way as I anticipated. We this morning breakfasted with the Baptist brethren. Mr. Pearce is the printer of the Society, son of Pearce of Birmingham. He is a man of sweet temper, more than half supports their Mission in this place, and has the reputation of issuing more correctly and elegantly printed works than any man in India.

"As I have various other letters, and time is now exceedingly precious, you will excuse my writing more at present. My judgment hereafter, if spared, will be more matured on men and things. My kind remembrances and Christian regards to all the members of your family, as well as to the kind friends at Wheathampstead and St. Alban's. May they not cease to pray for me! I impute much of the happiness I have hitherto enjoyed, escapes from dangers, and my auspicious arrival in this country, to the prayers of Christian brethren. There is much to discourage and much to hope for. Faith and zeal, love to God and love to souls, with health, are the grand requisites for a Missionary.

"Your affectionate brother,

"J. A."

"Write soon and regularly. All kinds of information will be valuable; you know that which particularly interests me.—Adieu."

To his Father.

" *Dhurumtullah, Calcutta,*
September 9, 1828.

" My dear Father,

" Here I am in the good Providence of God safely arrived at the place of my destination, after a voyage of little short of five months. The letters addressed to Mr. Arundel and my beloved mother, from Madras, will, I trust, ere this have come to hand, have informed you of the principal events that happened to us, and the kind reception we met with from our brethren in that Presidency. I saw my companions Mr. and Mrs. Smith tolerably comfortably settled, with a fair prospect of usefulness and happiness before them. My first acquaintance with the people amongst whom I am to labour so much interested me, that were it not for those whom I have left behind, and the moral and intellectual advantages of our own country, I doubt whether I should ever again wish to return to England; these however are first impressions, they will probably hereafter be modified, perhaps reversed.

" We weighed anchor again on Saturday the 22d, and came in sight of land after about a week; passed Saugor island, the resort of all unclean beasts, and entered the mouth of the Hoogly, now swollen by rains. After a confinement of four months within the sides of a vessel, and the unvarying sameness of the ocean, any thing in the shape of foliage, or human habitation, or flocks is interesting. Whether this may have had its influence, as I suppose it had, or the near approach to the desired haven, or the anticipated consummation of

hopes that now seemed within our grasp, but I thought the banks of the Rhine, and the beautiful country watered by the Rhone, not so beautiful as the rich plains of Bengal. We were towed up the river by a steam-boat, and at length came in sight of what some call 'the city of palaces.' I know not that I should give it this title from what I have yet seen; the houses, however, are magnificent, and every thing connected with them in a style of eastern elegance. What is called Garden Reach as you approach the city, and the opposite bank where the botanical garden and Bishop's college are situated, constitute one of the loveliest scenes the eye can behold. If many of the citizens of London who never wander five miles from the metropolis could suddenly be introduced to it, speaking hyperbolically, I should not wonder to hear them exclaim, they would for ever abandon their native country; it must be remembered, however, that these fascinating scenes conceal *marsh miasmata*, the deadly seed of innumerable diseases to Europeans in this hot climate.

"My brethren here have received me with the kindest attentions, and in the true spirit of Christian love; Mr. J. Hill, with whom I am now lodged, is a man of the most amiable temper and heart-felt piety. On Sunday morning I was called upon to preach, as a new comer, at Union chapel, built under the auspices of Mr. Townley, and pronounced by Bishop Heber the best built chapel in India. Great attention and decorum were observed, and it seemed as if many were impressed with the power of religion.

"My kindest love to the dear family, and those

affectionate friends, all whose tenderness was called forth at my departure.

"Your affectionate Son,

"J. A."

"Let somebody be appointed to write to me every month or six weeks."

Sunday, September 14.—Unwell; preached for Mr. Hill, on the Priesthood of Christ, previous to the observance of the Lord's Supper; was favoured with liberty. In the evening at the Baptist Chapel, Circular Road, from "The law came by Moses, &c."

September 21.—Preached in the morning at the Baptist Chapel, upon the Christian armour, and in the evening at Bow bazaar, for Mr. Robinson, from "Though He was rich, for our sakes became poor, &c."

Monday.—The meeting of the Committee; decided on my spending six months at Chinsurah; breakfasted with Archdeacon Corrie, met Mr. Friend.

Tuesday.—Preached in the Baptist Bungalow Church, Dhurumtullah, from Psalm 32.

Wednesday.—Left at eight o'clock (after a visit from L——) for Chinsurah, arrived at five. Mr. Lacroix spent the evening with us.

Thursday.—Visited schools at Hoogly; took tea at Mr. Overbeck's; discussion on colonization and philosophic humility, as bearing on the Scriptures.

Friday.—First day with Moonshee, six hours at Bengalee.

Saturday, October 4.—The past week absorbed in Bengalee; read ten chapters of John's Gospel, three of Mark, a Catechism, and Pearson's Dialogues. On Sunday heard Mr. Lacroix in the morning from "He

that being often reproved, &c."; excellent discourse, much affected during prayer. In the evening attended the church, heard Mr. Jackson from "Peace I leave with you, &c." Mr Friend spent the day with us.

Wednesday.—Tea at Mr. H's.; met Mr. Morton, of the Society for the Propagation of Christianity. Time not well improved. Various conversations with Moonshee; read Matthew xxiii, he acknowledged the resemblance between the Pharisees and Brahmins; he mentioned the change of public opinion, and the general willingness to read and inquire now, as contrasted with the time when tracts were torn to pieces as soon as the name of Christ was read; also he proved that he had read the New Testament with attention, by quoting a passage. He remembered seeing a Christian on his death-bed, who said "He rejoiced that he should soon see his dear Lord." The next day, on coming to school, he heard he was dead—this had evidently produced an impression. He is ashamed of his own gods, and his *convictions* are on the side of Christianity.

Several important conversations with Mr. Pearson about the extent of redemption, mode of preaching, habits of Missionaries, simplicity of manners and life, Malan and Geneva. Facts connected with Mr. Forsythe and Chamberlain's mode of life and preaching, simplicity, familiarity and faithfulness. One never would enter a Palanquin, and walked thirty miles from Chinsurah to Calcutta, after preaching. Heard of Lady Bentinck's attending Union Chapel, and of the good disposition of the Governor-General; felt it a call to prayer. Formed a resolution of noting in my interleaved Bible, *customs* illustrative of Scripture;

of restraining myself in conversation, and of guarding myself against those errors in conduct and mode of life, which now appear to me unsuitable to the Missionary character. Judgment must be suspended, but forget not first impressions.—Christ walked by the road-side, in the heat of the day, John iv.—Attended Mr. Lacroix's out-door preaching. Mr. Gordon's observation, "more attention was excited when Missionaries were persecuted." Well in health and spiritually happy.

To Mrs. Corsbie.

"*Chinsurah, October 9th*, 1828.

"My beloved Aunt,

"The bustle of arrival being now over, and having had time to look around me in this new world, I sit down to address you. How rapidly have the moments flown since the idea of devoting myself to the work of God among the heathen suggested itself in the shape of duty at St. Andrew's. My connection with the beloved John Urquhart, my stay at Homerton, the study of the languages, preparations for the outfit, the voyage and my present quiet residence at Chinsurah, seem like the flitting circumstances of a dream, rather than events of sober reality. I shall never forget the kindness that was shewn me by all my friends amidst the hurry and discomforture of departure, in addition to mental anxiety and numerous engagements. I was in a peculiar state of health; as it were, *too well;* and my feelings did not run in their wonted channel. The Christian affection that was displayed, and the sympathy that was poured from all quarters, often relieved me of discouragements that

could not fail to oppress the mind, in the prospect of so long a separation from those loved best in the world, and under these peculiar circumstances.

"You will have learnt of the events of the voyage from letters received at Marsh-gate. All was ordered in *mercy*, and we are landed in health and safety at the desired haven. At a meeting of Committee, called in consequence of my arrival, it was decided unanimously, that whilst Calcutta was to be viewed as my ultimate station, a visit of six months to Chinsurah (about thirty miles up the river, an old Dutch settlement lately ceded to the English), was on many accounts highly desirable. We are liable to less interruption than in the great city, there is less of English preaching, there are two Missionary brethren well acquainted with the language, numerous schools, and a select Christian society; moreover, the situation is considered more healthy. After spending three weeks in Calcutta, I removed to this place, where Mr. Pearson is my host, a Baptist though connected with the London Missionary Society, a good man, serious in his disposition and of laborious habits, the author of several works in Bengalee for schools, and a bachelor. We are very happy together, and our time is wholly occupied, by the one in acquiring the language, by the other in applying the knowledge already acquired to the instruction of the natives. The other Missionary is Mr. Lacroix, a Swiss, educated in the Netherlands, and lately united to our society. He is one of its most efficient agents in Bengal, a man of zeal and piety. You may guess I do not like him the *less* for being a *Swiss*.

The country of Bengal is beautiful; we have arrived

in the rainy season, and all nature is luxuriantly verdant around us; the powers of vegetation are much greater in the tropics than in our own latitude, and the fertile plains of Hindoostan appear to teem with life. A continued garden, or orchard, or wood, or rather all combined, may give you some idea of the appearance of the country at this season. We are soon to enter on what is called the *cold season*, a word fraught with pleasure (not to me) in this climate, and which lasts three or four months. The thermometer now varies from 84° and 86°, to me, *as yet*, a very delightful temperature, and in which I have enjoyed better health than ever I did in my life. This, however, I understand, is not uncommon with *new comers;* it is in the second or third year that the constitution gives way. Mr. Friend and myself have been considered such pictures of health, that several sickly natives of this country have expressed their wish to see Europe, if it were only to behold a population as healthful as ourselves. In fact Europeans here, with very few exceptions, look pale and emaciated, and death makes dreadful ravages among persons of all ages and descriptions. If the exhortation 'be ye also ready,' receive emphasis from any circumstances in particular, it is to persons residing in India. But we know that all things are ordered by our heavenly Father, and under the covenant of grace, death and calamity in all its forms work only for our good; 'whether we wake or sleep we are the *Lord's*,' and '*eternal life*' is secured to those who believe in Jesus.

"You would be interested, I am sure, my dear Aunt, in this people; their colour, their costume, their simple mode of life, and the general propriety (as to

what meets the eye) of their conduct. Your heart would melt in seeing them 'wandering out of the way;' their gross ignorance, their zeal in false religion, and their abominable idolatries; but you would rejoice in hearing the sound of the Gospel addressed to them, in beholding the lamp of truth illuminating the darkness, and in forming a link in the chain of means, that is to effect the salvation of this great people. The Scriptures receive much light from even a temporary residence in a country whose inhabitants adhere most tenaciously to the customs of their fore-fathers, and who in many respects are the counterparts of the Jewish nation. The Brahmins correspond to the Pharisees; this my Moonshee acknowledged, when I made him read Matthew xxiii. The nose jewels and tinckling ornaments about the feet, as well as the covering of the head, are seen on the women; while shaving the head, purifications and anointing with oil, characterize the men. The children are very pretty: some of them in the schools are beautiful figures, and when trained early are remarkably intelligent and docile. We hope these are the seed of a future harvest.

"You, my dear Aunt, are a lover of nature! you would be pleased with balsams and egg-plants and other exotics, growing in the open air and without cultivation—with the unwonted splendours of the moon, and the lesser luminaries of heaven—with the familiarity of the inferior creatures, and their apparent confidence in man; *crows* here *pay visits,* and *minas* (a kind of thrush) are not scared at our approach; *adjutants* strut with an air of nobility about the tanks

and open places of Calcutta; while Brahminee *kites* wheel in circles over our heads. The *jackals* might alarm you, but it is only their yelping screaming noise at night, when 'they go round about the city like a dog.' Brahminee *bulls*, which are considered sacred, stroll about and are pampered by the superstition of the people.

"Continue to pray for me—we could not help imputing much of the happiness enjoyed during the voyage to the prayers of our friends. The work is arduous but delightful, and I think encouraging. The temptations of the Missionary here are not connected with hardships and self-denial; the liberal allowance of the Society and the state of the country forbid this; neither are we exposed to persecution. The temptations are rather to self-indulgence and sloth, to pride and worldliness; it is not to precipitate ourselves from the mountain's brow, but more like the offer of 'the kingdoms of the world, and the glory of them'; and these being more deceptive, are perhaps more difficult to overcome.

"Kindest love to Mr. and Miss C——. I often think of the pleasant, yet sad partings before my departure, and the agreeable walks in going to and returning from Walthamstow. My gratitude and Christian love to Mr. Collison, who in the business of the ordination and all my intercourse with him, acted as *a father*, 'both in the flesh and in the Lord.' He won all our hearts. May every blessing be upon you and yours in virtue of a Saviour's love; and may the evening of your days be gilded by the bright shining of the 'Sun of righteousness.' I am rather expecting

news from England. Tell them at Marsh-gate to remember the similitude in the proverb, of 'good news from a far country.'

"Your affectionate nephew,

"J. A."

"I breakfasted some few mornings ago with Archdeacon Corrie, who is now the first Church dignitary in the absence of the Bishop. He is a man of simple habits and piety, worthy to be the friend of the excellent Henry Martyn. Adieu."

October 11.—Saturday, this week taken up with Bengalee. On Sunday, preached from "Repentance and remission of sins, &c.;" felt happy in delivering the testimony, enabled to pray with feeling before hand. Next week the feast of Doorga is celebrated; felt it should be a time of humiliation and prayer.

October 25.—Saturday, after breakfasting with Mr. Lacroix, accompanied him to Serampore, the morning beautiful. Going through the College with him met Dr. Carey; discussion on marriage and celibacy. Not aware, till afterwards, my sentiments so directly opposed the practice of the venerable Dr. Three to one, and these older and wiser, a disadvantage in any argument. Retired afterwards to Mr. Mack's room, renewed discussion and more profitable topics; walked round Dr. Carey's botanical garden, the most celebrated private garden in India; saw a tree in flower which blooms only at its fiftieth year and then dies, and many other vegetable productions I had never before seen. At sun-set visited a Christian village about a mile from Serampore; it reminded me of

Owen's plans on better principles; delighted with the visit. Conversation going and returning on Dr. C.'s early history, Pran Krishnu's Conversion, &c. Retired late to bed, wearied with the variety of interesting scenes that had been crowded in the narrow compass of one day.

Sunday 26.—Rose early to accompany Mr. Mack to the Christian village, Bungalow Chapel full of interesting professedly Christian Hindoos. Understood the train of the discourse and prayer, thought it admirably suited; in the style of John, whence the text was taken. Returned to breakfast at Mr. Marshman's. Lacroix preached in the Danish church. In the afternoon with Mr. Mack read part of Psalm cxix, and prayed. Conversation on the conduct of Missionaries, &c.. Alone two hours; walk and tea with Dr. C.; talked about religious conversation, Geneva, Fuller, Calvin, &c.; preached in the evening from 1 John ii. 1, felt liberty.

Monday.—Rose at four, reached Chinsurah by eight o'clock.

November 3.—Little interruption to study the past week; finished the Gospel of Luke in Bengalee, and several Psalms; continued my walks before sun-rise, and accompanied the preacher in the evening—interesting group at Chandelegor. On Saturday had a visit from L——, serious conversation, advice and prayer. Gave him Scott's Force of Truth and Essays; accompanied him to the boat, not a little affected at parting, probably not to meet again.

Monday.—Missionary prayer-meeting; my turn to deliver an address, founded on Rom xvi. 26. Argued

the duty from the nature of the case and truths believed, from the call of pity, the command of God and love to the Redeemer.

To his Sister K.

"*Chinsurah, Nov.* 18, 1828.

"My beloved Sister,

"Though it is now three months that I have been in this country, I cannot yet expect you have heard from me. Two letters however have been dispatched direct to Marsh-gate, and two or three to neighbours round about you. My hopes have also been raised of receiving news from the beloved family, as my companion, Mr. Smith, writes me that letters from his friends reached him after only a month's residence at Madras; I trust that intelligence of your welfare is not far off. You would smile if you could see your brother, a late inmate at Marsh Gate, at present the solitary tenant of an old Dutch residence at Chinsurah; my brother, Mr. Pearson, is gone for a few days to Calcutta; our life is as regular as clock work, (a little tinged it may be with *Bachelorism,*) but favourable to the cultivation of piety, and the attainment of the respective objects we have in view. I do not say I should prefer this mode of life *always,* but for the time being, I do not know that I could be placed in more favourable circumstances. Many have had their usefulness as Missionaries marred if not quite frustrated, by neglecting to acquire at the outset, in some retired situation, a correct acquaintance with the language. In the morning, therefore, you would find me at Bengalee, in the evening, and at noon-day. The light is beginning gradually to dawn upon me, and

like the man in the gospel, I see men as trees walking. Preaching becomes partially intelligible, and in stammering accents I express my most necessary wants. I have before known the difficulty in the acquisition of French, but it is after all, not a little mortifying to hear every child express itself with fluency, whilst we climb over mountains of difficulties to give utterance to the most simple ideas. My brethren here have very great command of the language, but the labour of seven years has preceded their present attainments; several months at least must roll by ere an *attempt* to preach the gospel pass my lips.

" Since I wrote last I have been favoured to pay a visit to Serampore. I know not whether you have read the account in Brown's History of Missions of this interesting spot, and all that has been transacted here. Insignificant in itself it has become celebrated from the numerous translations of the Scriptures, and the learned works which have issued from its press, and the three great and good men who have superintended them, Ward (to whose works I am much indebted) you are aware died some years since; Dr. Marshman has not yet returned from England; Dr. Carey alone remains, now feeling the effects of age. We first visited on the premises, which are very extensive, Mr. Bruckner, a German, for many years Missionary in Java, and now superintending the printing of his own translation of the Scriptures into the language of that island. After visiting the Marshman family we went to the college, a noble building, lately chartered by the King of Denmark, and permitted to confer literary degrees, and there met its scientific professor, Mr. Mack, a Scotchman, and a man of

piety, who kindly accompanied us round. We were here first introduced to Dr. Carey, as simple a man as you can well conceive, who was conversing with Dr. Wilson, the author of the Sungskrit Dictionary in the library. He invited us to *tiffin*, when the name, which had hitherto been mentioned only with the profoundest respect, became quite familiar, and without a shadow of the pedantry of a man of learning, he opened to us the heart of a Christian brother. In the evening Mr. Mack took us to a Christian village about a mile from Serampore, I believe the only one in India. The people inhabiting it have all renounced idolatry, and most of the heads of families are members of the church. Pran Krishnu, who has been a Christian brother twenty years, a man of unblemished reputation and a native preacher, was distributing alms, after preaching to a number of mendicants; this reminded me of Martyn at Cutwa. The sight was quite refreshing amid the universal desolation which surrounded us, and seemed big with the promise of future good. On Sabbath morning I was still more gratified by attending a native service at six o'clock in the Christian village, with Christian Hindoos, and receiving a most affectionate welcome to the blessed work which I have undertaken, from many old disciples of the Lord, men and women, who have endured persecution, and adorned by their conduct the Gospel they profess. I was quite overcome at parting, blessed God and took courage.

"Much that first struck me as strange in this country has now become familiar, and the veil, to a certain degree, has been drawn back, which, to a new comer, covers the abominations that lie hid beneath; it is

only wonderful, and the contrast much to the disgrace of Europeans, that so much external decorum is maintained. They are a very *idle* people, and this brings in its train all evils. *One* servant in Europe does as much as six full grown men here; caste, combined with custom, renders it almost impossible to reduce even a very simple establishment for single men, under six servants; one to sweep the house, one to cook, a third to wait at table, a fourth to convey messages, &c. Animal food is cheap, vegetables are in abundance, and there are many kinds unknown in Europe. You remember my partiality for this last-mentioned esculent, and an abortive attempt to live solely on it; there is more likelihood of its succeeding in this country, I propose making another essay. Thousands are doing so daily around me.

"So much, my dear Sister, has been taken up in communicating information, some of it may seem trifling, but it will be interesting to you, and I wish you to know exactly my circumstances. I regret not for a moment that I have engaged in this work; I pray only that I may be duly qualified; these qualifications are chiefly *spiritual*—'faith and love that is in Christ Jesus!' When these are in exercise, and the soul is sensible of the presence of its Lord, all difficulties appear trifling, and over the darkest clouds of discouragement, the bow of promise shines; but when overcome by temptation, and God seems to hide his face from us, the very shadow of death is cast over the gloomy scenes that surround us. Though the Gospel has been preached *seven* years in this place, there is not *one* instance of conversion. Pray therefore for us,

that being grafted in the true vine, we may abide in him, and bring forth fruit abundantly to his glory. We are not as some of our brethren, who are deprived of religious ordinances (you remember Mr. Stewart particularly mentioned this,) for we have a Christian church, there are regular services, and *three* are fellow labourers: this is a great grace in a heathen land. How helpless should I feel myself in New Zealand or in central Africa! This however arises from weakness of faith, and shows how much of our happiness, even that which appears religious, flows from other sources than the Lord. We deceive ourselves often when we appear to be most sincere, and the momentary excitement of feeling is mistaken for the acting of Christian principle. The prayer 'Examine and try our hearts,' how frequently should it be upon our lips, and 'Soul, lovest thou the Saviour more than these?' should again and again be reiterated by us. May we, my beloved Sister, and all who are dear to us, be kept faithful; may our lamp continue to burn, and we persevere in the race set before us, 'till He come!'

"To the dear family I send all that I was when amongst them, and affection unabated by absence. If my beloved S. and A. would write me a joint letter, I should be most happy, and would endeavour to repay them. B. and T. have both had letters addressed to them. From one and all news will be refreshing, or the sight of the hand-writing alone, in this far country. I pray that without one exception, we may be indissolubly united in the bonds of the Gospel. The other inmates of the family and labourers in the '*compound*,' are not forgotten by me. I beg to be

kindly remembered to all. My dear father and mother, and W. and E. are often in my thoughts.

"Your affectionate Brother,

"J. A."

"P.S.—I recommend to furnish you with regular Missionary information, 'The Missionary Register,' published by Seeley and Son. I am quite well. The weather is now quite settled, the sky serene, and the air pure; it is the cold season, the thermometer varies between 70° and 80°, it will be colder yet. The foliage here is perennial, we have not that scene of desolation a European winter presents. The absence of all easterly and northerly winds (as yet at least) is a great comfort."

Nov. 16, *Sunday.*—Preached for Mr. Pearson from "Beholding as in a glass, &c."; felt interested in the subject, elucidated partly the Gospel-mystery of salvation.

Finished Acts in Bengalee, commenced Ellerton's Dialogues. Read the Life of Pliny Fisk with pleasure, and I trust improvement.

Dec. 7, *Monday.*—Yesterday preached from "The Thief on the Cross." This day we commenced two services for the use of the soldiers. Conversation with brother Lacroix on fasting, which led to my practising it the rest of the week. Received letters from England.

To the Rev. W. Tait.

"*Chinsurah, Dec.* 2, 1828.

"My dear Brother,

"I was sorry not to see you before my departure.

A letter this day received from Homerton, mentions your visit at the time of the May meetings, thus you have heard the particulars of my departure, and the happy circumstances of our embarkation. Our feelings, as you may suppose, were various both in the contemplation and prosecution of the voyage; alternations of joy and sorrow, of hope and fear, exultation and depression, were allotted to us, and the love of Christ, and the love of country and friends, at different times prevailed. But nothing like a regret that we had engaged in the work for a moment engrossed our minds, we felt it to be the highest office, and (the grace of God accompanying) the most delightful employment to which a human being can be called, 'to preach among the Gentiles the unsearchable riches of Christ.' I parted with my friends Mr. and Mrs. Smith at Madras, and being refreshed by the brethren there, reached Calcutta after a voyage of four months. The change is certainly great in climate, people and manners—the reign of idolatry for the reign of Christianity—the intelligence and good principle prevalent in the one country contrasted with the ignorance and moral degradation of the other. But the glare of a new arrival, new faces, with new colours, together with the general decorum observed by all classes of society, at first are deceptive, till after awhile, like whited sepulchres, they disclose the revolting sight of all uncleanness.

"My brethren of all denominations received me with most cordial welcome; like men who have long been struggling with a superior enemy, and whose spirits now flag, they hail the arrival of new auxilia-

ries, and only inquire if they be *friends*. The Baptists especially are prompt in shewing the most brotherly affection. After a short time spent in that celebrated city, it was agreed I should retire here for some months; I am accordingly settled for the present, and devote myself uninterruptedly to the study of the Bengalee language. The Sungskrit I postpone to a future opportunity, and should my life be spared, hope not to rest contented till some knowledge of the Hindostanee be acquired. Thus accomplished, the Missionary has boundless fields of usefulness open before him. In Bengal alone twenty-five millions are waiting to hear the Gospel!

"We have an English service on the Sabbath, and preaching in the streets or native chapels every day. I am just beginning to understand the train of thought. The parables are frequent subjects (Luke xv.)—the message of John the Baptist—and in general the necessity of a Saviour, and the incomparable provision of Christianity in this respect. The ten commandments are also frequently explained at large.

"I shall be happy to hear that the work of God prospers in the midst of you. Though the Gospel has been preached here seven years, there are *no converts*; it is more in particular parts and from general symptoms, we argue the advance of the cause of God in India. We feel the absolute necessity of prayer, and the out-pouring of the Spirit. 'Brethren, pray for us!'

"Your affectionate brother in the Lord,

"J. A."

To Mr. Watts.

"*Chinsurah, December* 21*st*, 1828.

"My dear Brother,

...." In this retirement I am able to take a calm view of the work before me, and to buckle on the armour. You know, my dear brother, the variations of mind to which we are all subject, and how at one time, without reason, we are elevated, and then again depressed. All these which I was subject to at home, in my peculiarly favourable circumstances, have here multiplied ten-fold. They are often, I am aware, delusive, and must be traced to the ebbings and flowings of the animal spirits. But in a country like this, where there are so many emphatic reasons to make a Christian sad, and where so many broad facts meet his observation at every turn, without constant employment we are in danger of giving way to religious melancholy. This, however, is furnished to every Missionary, and his standing motto must be, 'Up, and be doing.'

Mr. Lacroix, a native of Neufchatel, superintends a few Missionary schools, in which only (or chiefly) religious books are read, but devotes much of his time to preaching. He has great command of the language, and especially excels in maintaining order when the people are assembled, and in gaining their attention in the bazaar, or by the road-side. You would be surprised at the general decorum that prevails on these occasions, so often as to put to the blush your evening congregation at W—— and others of greater pretensions too. It depends, however, much on the *man*, as out-door preaching must in every country: if he is tall of figure, self-possessed, has

command of the language, and speaks with seriousness and affection, a more interesting and attentive auditory is often collected by the road-side than in any church, chapel, or cathedral whatever. I know not that I shall ever make such a Missionary. I pray that the faith and the zeal and the piety requisite, may be much more abundantly granted me.

"It is a great privilege to have access to Christian brethren in a country like this. Had I at first been sent to some desert station, I know not (without an especial supply of the grace of God) how I could have borne it.

"Thoughts would be at times overwhelming, whilst pondering over the dreadful condition of the people, unable to address them, and without a Christian brother with whom to share the sorrow and seek consolation. I am especially favoured in this respect; and those who now come to India are greatly favoured above that Missionary band that first made inroads into this country. What then have our brethren to suffer in central Africa? What in New Zealand? What in the Sandwich Islands? Here we have a Christian Church and fellow-labourers; and at Calcutta, as it were, a host in comparison.

"*December* 31.—Since writing the above, I have been called to visit Calcutta, as a supply for Mr. J. Hill, at Union Chapel. I availed myself of this opportunity to see our common friend Piffard, who has lately returned, Mrs. Piffard's health being improved. It was a most happy meeting I can assure you, in which at once I was familiar, and in which *you*, after the Gospel, were the chief bond of union. *The work* in the neighbourhood of Kidderpore is remarkably

prosperous : nine were baptized a few Sabbaths ago, others are candidates. It indeed looks like an outpouring of the Spirit, and an answer to the prayers of the excellent Trawin ; whilst at *this* station, the apathy of the natives remains as heretofore. Our English congregation has considerably increased, and an awakening has taken place among the *soldiers*. The old Dutch Church (to which an English chaplain is now appointed) not being able to contain all the soldiers, about sixty are marched to our hall at the beat of the drum. Nearly the same number assemble *voluntarily* in the evening. The commanding officer is a man of piety, and has himself attended. We are only afraid these interesting labours may draw us off from our more special calling to the natives.—My kind remembrances to all friends. Continue to pray for me. Give me faithful advice, and let me know how the work of God is prospering amongst you. Expecting a letter from you, and hoping this will find you well,

" I remain, your affectionate brother,

" J. A."

" *Friday, December* 26.—Went to Calcutta : conversation with Khani in the boat. Walked to Kidderpore ; accompanied Mr. and Mrs. Ray to Mr. Piffard's, delighful meeting, and most cordial reception, talked over old times, friend W, and the good work in which we are engaged.

Sunday 28.—Preached in the evening at Union Chapel, on " The Thief on the Cross." Felt on the whole happy, but find these occasions not the most favourable to private edification ; the excitement con-

nected with them, and the peculiar responsibility, destroys simplicity of aim and heart-felt enjoyment. Thursday being the first day of the new year, read a Sermon of Trail's on the Christian Ministry, and engaged in prayer with Mr. P———. Soldiers attended every evening this week. Came to Calcutta on Friday; attended the Bible meeting at the Town-hall. Spoke on the value of the Bible, and the thorough belief of it, inducing a wish to circulate it.

January 4.—At Calcutta. Preached morning and evening at Houra, supplied for Mr. G. Pearce, from "To him give all the prophets witness," & "Christ our wisdom, righteousness, &c.;" unhappy.

January 11.—Sabbath. At Calcutta, administered the Lord's Supper, and spoke of the interesting nature of the ordinance, as giving evidence to the fact of Christ's death, as the confession of our faith, as the seal of privilege and sanction of duty. On Monday remained at Calcutta; delivered an address on the Christian armour, at the prayer meeting. Tuesday, returned to Chinsurah."

To his brother W.

On the Hoogly, half-way between Culna and Cutwa, Jan. 29, 1829.

"My dear Brother,

"Having commenced my wanderings in the mode of life I have selected, I know not when they will come to an end. You will be surprised to find me again proceeding up the river so soon after my arrival. The case is this: a Missionary of our Society having lately completed a large European Chapel at Berhampore, a military station, about nine days journey per

boat from Calcutta, he finds it necessary to be absent about a month or six weeks. I, as the most leisure man, am appointed to supply his place. An opportunity is thus afforded me of seeing a little more of this new country, and ere settling down to my regular duties, to survey the ground we are engaged to cultivate. I have now been three days on the river, and shall possibly be four or five more, alone, in a green painted budgerow, containing a sitting and a sleeping room, with six men as rowers, a manji or steersman, and a Portuguese servant as cook, &c. I should be the better of a companion, but all has gone well hitherto, and I quietly proceed with my studies. There is little danger to the European, so great is the terror of the name, though there are not wanting robbers, called here *decoits*, who infest the river. My only weapon is an English umbrella, which I purchased with you in Bishopsgate Street. The colour of the skin is both the shield that protects, and the mantle that attracts the salaams of the natives. If you treat them kindly, there is little doubt of being treated kindly in return. My food is banjou or currie, the common dish of all classes. At first I could not relish it, but now nothing is preferable.

"There is a sameness in the scenery on the banks, which is rather wearying; unlike the Rhine, the Hoogly flows through a flat country. Below Chinsurah abundance of trees clothe each shore, but here are long tracks of waste ground, covered with high grass, with only occasionally a mud-walled village, or an indigo factory; clumps of trees mark the villages inland. Numerous boats float on the surface of the stream, sketches of some of which may be seen in

Heber's Journal; the sails are not unfrequently a bundle of rags. Funeral piles are seen burning in various places. As I was walking this morning I saw four men smoking their *hookas* with great apparent indifference, who had brought out an old man to die in sight of the Ganges. He was covered with a cloth, and appeared to have just died. These scenes, like the dead bodies floating near Calcutta, at first strike one with horror, but their frequency makes them familiar. Crows, dogs and vultures, complete what fire and water have left undestroyed.

"Though not unwell, I have lately felt some of the changes produced on the constitution by this climate. A checked perspiration in the cold season is apt to produce various diseases.

"My kind remembrances to the dear family and all friends; it is hazardous to commence the nomenclature, this general notice must suffice all. A week with me on the Ganges would be beneficial to any Londoner. I give general invitations to all.

"Your affectionate brother,

"J. A."

To the Rev. C. S. Stewart, (American Missionary to the Sandwich Islands) at New York.

"*On the Ganges, near Berhampore, February* 2, 1829.

"My dear Brother,

"I embrace a moment of comparative leisure to answer your kind letter of April 18, 1828, lately come to hand. The acquaintance formed with our family under such peculiar circumstances, and the strong affection that reciprocated in so short a time, must

ever render it delightful for me to hold intercourse with you; and more, there is a bond that unites us stronger than that of family, and more sacred than that of friendship, we are united in the faith and hope of the Gospel, and are fellow-labourers in the work of evangelizing the heathen. Probably long before the receipt of this you will have heard of my departure for India, and appointment to Calcutta by the Directors of the London Missionary Society. You can sympathize in the pleasures and pains of a sea voyage, ours was attended by every circumstance of mercy. In fact the four months, instead of being the most disagreeable, turned out, I doubt not in answer to the prayers of many, four of the happiest months in my life. You also know what it is to set foot on a heathen land, to survey the heart-rending scenes of a moral wilderness! Oh, my brother! how unspeakable have been our privileges from our infancy! How precious is the soul! how awful is a community of souls destitute of the knowledge of the true God! Walking through Calcutta has often reminded me of the expression of my friend Urquhart, 'the living solitude of a city of idolators.' How dreary is the waste around, unchequered by spots of green, and scarce yielding a flower!

"Having commenced my study of the language in Europe, I am beginning to see my way a *little*, both as regards reading, hearing and speaking; like the blind man, 'I see men as trees walking.' We are furnished with a translation of the Scriptures, elementary books, &c., by Dr. Carey and others; these were the pioneers. 'Other men have laboured, and we have entered into their labours.' From the liberal allow-

ance of the Society, and the fertility of the country, we are furnished with all the comforts of life. In our circumstances, the difficulty is rather to know how to abound, than how to suffer want, with a good conscience.

"You are aware of the state of the country; we have millions of Hindoos fettered by caste, and wedded to an impure superstition, thousands of Mahometans, the most determined enemies of Jesus, as the Son of God, and many lordly and unchristian Europeans. Much preparatory work has happily been got through —translations, the formation of stations, organization of schools, planting some few churches. A spirit of enquiry is excited, opposition is less violent, and various other signs of the times, give assurance of progress in the work. It cannot be expected however that 100,000,000 of people can be converted in a day—many years must be looked for to roll over us ere the *great revolution* can take place. The Missionary work in the Sandwich Islands or India, is substantially the same—at the Poles or at the Equator; but there are characteristic features of difficulty in every region. Ours are Brahmins, Shastras, caste, and a hot climate, with its accompanying lassitude and licentiousness; and in our favour we have British rule and British Christians. The Life of Chamberlain by Yates, furnishes various details in reference to the mode of conducting Missionary labours in this country; it first gave an impulse to my mind towards this quarter of the globe. I yesterday spent the Sabbath at Cutwa, where he laboured several years—a church divided into two or three branches, and consisting of about eighty members, is under the charge of his

successor, a son of Dr. Carey, who has spent ten years at this station. It is quite refreshing to come to these 'little spots enclosed by grace, out of the world's wide wilderness.' I partook of the Lord's Supper with about ten of his flock. Before this, I had been privileged to visit Serampore, and sit at the table of his venerable Father. The splendid examples of generosity, the learnng, the zeal, the piety, that have been concentrated there, the names of Ward, Marshman, and Carey, render it perhaps the most luminous point in the hemisphere of modern missions. Dr. Carey is not less remarkable for his child-like simplicity, than for his almost unequalled reputation. Hoping occasionally to hear from you in whatever part of the world your lot may be cast, and desiring to be most kindly remembered to Mrs. Stewart,

"I remain your affectionate brother in Christ,

"J. A."

"Your reference to my late valued friend John Urquhart could not but be pleasing to me; my thoughts naturally often revert to him, and his like in all particulars, I expect not to meet again on earth. I console myself with the reflection that his example is calculated to stir up many, and that he is freed from a world of sin, and the prison-house of the body. Adieu."

Sunday, Feb. 1.—At Cutwa, heard Mr. Carey preach in Bengalee, and observed the Lord's supper with about ten native Christians. Last week on the water alone in the Mission boat, read the Life of Chamberlain and Bengalee. More comfortable in health but timidity remaining. On Wednesday arrived

at Berhampore, cordially welcomed by Mr. and Mrs. M. Hill.

Sunday 8.—Preached in the evening at Berhampore from 1 John ii. 1. Was relieved in answer to prayer from timidity and uncomfortable feeling which has long hung over me.

Sunday 22.—At Berhampore with native Christians, in the morning read a chapter and endeavoured to express a few sentences. In the evening preached from "Christ the end of the law for righteousness, &c.;" assisted when I felt myself perfectly helpless.

Sabbath, March 5.—Native Christians in the morning. Preached in the evening from "Having a High Priest, &c." Dispensed the Lord's Supper. Felt assisted and happier than for some Sabbaths past.

March 15.—Have never been more convinced of my helplessness than during the last three weeks, yet have been carried through. I know not when the physical cause of uneasiness with mankind will cease to operate. This a subject of prayer.

April 5.—These last three weeks have passed on more happily; daily engaged with the pundit in the morning, sirkars in the afternoon, soldiers in the evening. Solitary walk in the morning and evening. Mrs. H. died after a short illness, of fever; she had been remarkably attentive for three sabbaths before. This led me to reflect on the subjects of my preaching and the solemn responsibility of my office.

To his sister E.

"*The Ganges, near Cutwa, April* 21*st*, 1829.

"My dear E.

"I am now on my return from Berhampore having

spent the best part of three months at that station. I had to conduct an English service every sabbath evening at the new chapel, at which several of the chief persons at the station attend. On Wednesday evening I preached to the soldiers, about forty or fifty of whom make a profession of piety. I visited the schools, occasionally the hospital, and the rest of the time has been spent in the study. An old pundit, who has been in the service of several Missionaries, has greatly assisted me, and I trust considerable improvement has been made in the acquisition of the language. I now begin to understand tolerably well, and can give expression to a few sentiments, but it is no easy matter to become an accomplished preacher in Bengalee.

The cholera has been raging in a regiment, the forty-ninth, lately arrived from the Cape, five, six, and seven died every day, altogether one hundred were carried off by it—the season was very solemn. The same disease is now carrying off many in the villages on the banks of the river; fifty bodies were seen all brought down to be burnt together. These scenes at first affected me, but skulls and bones and funeral piles are now quite familiar, and what is more, dogs and vultures and crows, feasting on human corpses. I am surprsied at myself how the most shocking scenes pass almost unnoticed.

We are now in the midst of the hot season, which however is considered a mild one, the thermometer has scarcely been above ninety degrees. It is nevertheless sufficient to make the blood boil, and from about ten in the morning till about three in the afternoon, the body is kept in a constant state of excite-

ment. Were I to see William again I know not that I should be so loud in the praises of the *hot weather;* it is not however the direct effect of the heat in producing uncomfortable sensations which I deprecate, as the shock it gives a European constitution. Scarcely any European in this climate can be viewed in any other light than as *an invalid;* this may explain many things you have heard, and in part apologizes for the luxuries in which Sahibs indulge. 'The luxuries of England,' say old residents, 'are only comforts or necessaries here.' It is very difficult to decide, what is the right mode of conduct to be adopted by a Missionary. Those who have formed their ideas of the Missionary work from reading the Life of Brainerd and the Moravians in Greenland, cannot easily reconcile their minds to what has so much the appearance of self-indulgence, and to a plain man, of worldly pomp and greatness. Some good men who have attempted to stem the torrent at all events, have fallen an early prey to death. I have used many a sturdy argument, but am already compelled by necessity to moderate my sentiments, or in practice deny them. It requires, however, much wisdom to determine the path of duty. The mind is likewise affected in ways unknown in Europe, inducing at times the greatest insensibility, at times an irritable excitement, and always a great disinclination for the spiritual exercises of religion. There are *few* spiritually-minded Christians in this country—*many,* whose sincerity is undoubted, and their works abundant. One man of Dr. Malan's stamp of piety I have not yet met with. Others make the same complaint with myself. Irritability

with mankind and dislike to their society, and the sinking of the animal spirits, have been causes of trouble to me—I find relief in constant employment.

"Before leaving Berhampore, I accompanied Mr. Hill to a mela or fair, kept in honour of an idol, to which multitudes annually resort from a great distance. Mr. Carey, of Cutwa, joined us to take part in the preaching. A tent was pitched under a group of trees in the outskirts of the fair, and a large box barricadoed round with bamboos formed the pulpit; three native Christians, with Mr C. and Mr. H. were preachers, whilst I helped in distributing tracts. The people were very attentive, and heard in considerable numbers, nothing like a disturbance was attempted, and there was less altercation than is wont to be experienced. The Gospel was preached in the very face of the idol, while the deluded people were pouring in their contributions and prostrating themselves, in worship; many were seen in groups reading the books which had been distributed. The judge of Berhampore, Mr. D. and his lady, are pious people; I received much kindness from them all the time of my stay there. A few such scattered up and down the country would greatly assist the spread of Christianity. We hope their number is gradually increasing. I am now proceeding down to Calcutta to take my place in the Mission family at Dhurumtullah.

"You will have heard of the favourable appearances in the neighbourhood of Rammakalchoke; the people are thirsting for Christian instruction, and many are candidates for baptism. My settling at Calcutta

is thus likely to be at an auspicious moment. Our mission has never appeared so flourishing there.

"Letters from Europe are tardy in arriving. Do not be afraid of writing too often; letters are often delayed, and one is an unspeakable refreshment in the routine of daily life. Home must be ever dear. Kind love to all friends, especially the dear family, must close this epistle. The distance is so great, my sympathies are sadly broken, even when I hear from you.

"Your very affectionate brother, J. A."

May 10.—At Union Chapel in the morning, heard Mr. Hill. Attended the floating chapel for Mr. Piffard, found only one person. Conversation with the boat manji and a tolerably intelligent Mussulman. In the evening Mr. Hill preached an admirable sermon from the conclusion of 1 Pet. i. 8, "Ye rejoice with joy unspeakable, &c." On Monday a meeting of Missionary Brethren for prayer over our work, afterwards breakfasted together. Most happy meeting.

May 17.—Preached for Mr. Hill, from "God forbid that I should glory,* &c." Many delightful conversations on a great variety of subjects with Mr. Hill.

June 21.—At Kidderpore; in the morning accompanied Piffard to Bengalee preaching. In the afternoon Bengalee worship, and for the first time observed the Lord's Supper with the native church.

July 29.—Mr. Felt with us several days. On Tuesday visited shipwrecked mariners in the hospital.

August 25.—Opened a place of worship in the fort.

* See end of the Volume.

I read and prayed, Mr. Gogerly preached. Thursday at Krishnapore—a good day. Saturday, preached at the fort.

September 20.—Baptism in the morning of eight adults and four children from Krishnapore. Mr. Lacroix addressed them in Bengalee, Mr. Gogerly baptized them. In the afternoon, thirty native converts united with several Europeans in commemorating the Lord's Supper. A memorable day in the Mission; all dined together. Thursday, at Krishnapore and ——; the Gospel preached for the first time, fifty persons assembled; a good day."

To Mrs. Corsbie.

"*Dhurumtullah, Calcutta, Oct.* 12, 1829.

"My beloved Aunt,

"I do not feel the obligation of writing to you so frequently as I should if you were distant from Homerton, as the information obtained there is common property with the friends at Walthamstow. Still however we are all selfish, love is especially so, and to prevent jealousy, I again address my dear Aunt. I have to acknowledge two or three kind letters that came duly to hand; continue my dear Uncle and Aunt to pray for me, that my coming to this heathen country may not be in vain, and that I may be preserved from temptations, different perhaps from those you imagine, which beset us wherever we turn; pride, luxury, self-indulgence, and hardness of heart. The fire of divine love that burned at Geneva, is seldom witnessed here, and even that proportion of devoted

Christians found in our native land are not met with here; if we find but *sincerity* we have reason to be glad.

"It is a great consolation, whilst surrounded by millions of idolators, to have a few Christian brethren with whom to take sweet counsel; indeed, were it not so, my spirit would long ere this have sunk into despondency. Mr. Dealtry has lately come out to supply the old church, where Brown, and Buchanan, and Thomason laboured. He is a man of great simplicity and decision of character — of catholic and evangelical piety. Having brought out a letter for me from my friend Mr. S., it has laid the foundation of a very familiar acquaintance, which I trust will ripen into friendship, and be perpetuated as long as we remain together in Calcutta. The Governor-General and his lady frequently attend the old church and hear any thing but flattering words of human wisdom. We were lately favoured with a visit from his lordship at Union chapel, a thing perhaps unprecedented in this part of the world. The piety and talents of Mr. J. Hill have attracted the attention of persons in the highest ranks. May the Spirit of God crown his ministry with the conversion of some among the wise and noble.

"S., I have heard, is now at Walthamstow; it will soften the apparent harshness of school to have such kind friends near at hand. May her heart be early impressed with the love of God! For what are all accomplishments and the most finished education without the favour of God, a knowledge of the gracious Redeemer, and the hope of eternal life? This

only constitutes perfect happiness, 'to know the only true God, and Jesus Christ whom he has sent.'

"I have not the strength I had when I first came out, but by the grace of God am quite well. The assistance of a *buggy*, a kind of gig, is not only agreeable, but *necessary*, if out-door duties are to be attended to.

"Things are encouraging around us. My tongue is gaining daily more liberty, but for some time it will be only 'a lisping stammering tongue'—yet to lisp the name of Christ is joy.

"Your affectionate nephew, "J. A."

Sunday, Oct. 18.—Determined on devoting an hour or two every Friday to self-examination and prayer.

Sunday, Nov. 15.—At Chinsurah, preached in the morning from—"In hope of eternal life, &c." In evening, engaged with servants and school. This week more in study at night.

Tuesday, Dec. 2.—Baptist Missionary Meeting in the evening. Spoke on the duty of doing good, the example of Christ, and the Apostle Paul.

Wednesday 3.—Removed to Mr. Lacroix's for a month.

Sunday 6.—At Ramakalchoke, prayed in Bengalee for the first time in public. Lord's supper, questioning, spiritually happy.

To his Sister E.

"*Calcutta, Dec.* 7, 1829.

"My dear E.

..... "Seed time and harvest, summer and winter, have now fulfilled their revolutions, since

I have been in this country. My views are certainly somewhat changed from what they were at first, and some rather severe inconveniences have been experienced; but, by the grace of God, I continue in health, my tongue is gradually becoming unloosed, and I never for a moment regret having left my native country to engage in this most honourable and delightful of all employments. The first year is fraught with trials of a peculiar nature, connected both with the feelings and the constitution—these, it is true, may give place to others of a still severer character, but the work becomes more easy, and the mind is more absorbed in a round of important engagements. I was yesterday at Ramakalchoke, of which you have heard so much. The people live in a state of great simplicity, and being fishermen, recall to mind the early disciples of our Lord. Three or four, who were the first converts, and who have borne a good share of reproach, would be ornaments to any Christian church with which I am acquainted; they form a striking contrast to many who in this country, from worldly motives, have assumed the name of Christian, or to those in the vicinity of London, who crowd religious assemblies, and with a flaming profession, know nothing of the spirit of vital godliness. This being the cold season, when 'kings go forth to fight,' a good deal of time is spent in the villages, preaching the kingdom of God. It is perhaps the most interesting part of our labour, as the people are less sophisticated, and more willing to give a serious and attentive hearing than in the large towns. At Krishnapore, on a salt water lake, which is more particularly my own station, things are going on tolerably well. We spend Thurs-

day in every week there, and on the Sabbath the people come eight miles to Calcutta to attend service in the vestry of Union chapel.

"We are about suffering a great loss in the departure for England of Mr. and Mrs. Piffard, on account of the ill health of the latter. It is their intention to return hither, but the obstacles are so numerous when once away from the station, that we cannot help expressing our fears that we are not to see their faces again. Mr. Latham, of the Church Missionary Society, has already departed, and Mr. and Mrs. Adam, of Benares, are to sail with Mr. Piffard on the first of January. It thus seems, as has been so frequently the case in India, that no sooner is a person duly qualified by a familiar acquaintance with the language, than he is obliged to return home to recruit. This is calculated to fill the heart with sorrow, but it emphatically teaches one important lesson—'it is God who giveth the increase,' and who must receive all the glory; 'Not by might, nor by power, but by my spirit, saith the Lord of Hosts.'—'I, Jehovah, will accomplish it in its own time.'

"Mr. Dealtry, chaplain of the old church, continues preaching most faithfully to crowded auditories. The new bishop, Dr. Turner, has arrived, and preached his inaugural sermon, from 'He came to his own, but his own received him not,' a very excellent and faithful sermon. Suttees are abolished; this betokens happier days for India.

"*Dec. 15th.*—A letter of W.'s has just come to hand, it brings good news, for which I thank God and take courage.

"My warmest expressions of love as usual to all the

dear family, who perhaps, through press of business, not so often present to my mind as formerly, are not the less beloved, nor when present, less affectionately remembered.

"Your very affectionate Brother,

"J. A."

Friday, Dec. 25.—Christmas-day—fasted. In the evening at the conductor's barrack schools.

Dec. 27, *Sabbath.*—Addressed Mr. Lindeman's beggars in the morning; preached at the Bethel on "Self-denial."

Sunday, Jan. 16.—Preached at the Circular-road chapel in the morning, from Jer. ix. 24; felt composed and happy. Last week endeavoured to maintain a tender spirit; practised with advantage, abstinence in food and sleep. Few interruptions to study.

Jan. 23.—Last week kept at study. Conversation with Pundit. Sat up at night—fasted. Spiritually happy.

Jan. 31*st.*—Last week was crowded with engagements, endeavouring to supply Mr. Gogerly's lack of service during his absence.

Feb. 7, *Sunday.*—At Ramakalchoke with Mr. Lacroix, dispensed the Lord's Supper, visited a village towards evening, preached my first regular Bengalee sermon in the evening, from "Acquaint thyself with God, &c." Walked with Yadhu by moonlight.

Thursday, at Krishnapore. Went a short distance, and addressed two or three interesting groups; in the afternoon, our own people. Friday, at the meeting of the Juvenile Association, spoke on the constitution of Evangelical churches tending to promote the spread of the Gospel.

To Mr. Watts.

"*Calcutta, Feb.* 8, 1830.

"MY DEAR FRIEND,

..... "Accept my thanks for your long expected letter; as I am not able immediately to lay my hand upon it, you will excuse my answering in form. It surprized me to hear of your removal to H——, not so much of the state of your feelings, &c. So long, my brother, as changes, whether connected with our outward or our inward man, do not affect the stability of our faith in Christ, and our zeal to promote the glory of God, they must be set down as a part of that system of discipline, by which it pleases the Lord to try his people, and to train them either for greater usefulness in this world, or for the joys of the world to come. I pray that the observation of Dr. Malan may be as useful to you as it has been to me, 'Whatever be the varying aspects of Providence, and wherever your lot may be cast, endeavour at that time, and in that place, to do all the good in your power.'

"Aware of your propensity for books, and anxious to avail myself of your talent as well as of your friendship, may I request you to negociate a delicate affair for me? The case is as follows:—A proposal having been lately made to the Committee of the Calcutta Auxiliary Bible Society, to print a new edition of the Bengalee New Testament, it was unanimously resolved to submit the existing versions to revision, and endeavour to produce one more perfect than either. This however, for want of a sufficient number of suitable persons, is at present delayed. In the interval, (probably a period of three years,) all have agreed to

qualify themselves to the utmost of their ability for this important undertaking. Six or eight of our Missionary brethren are competently acquainted with the Bengalee, but the greater number, either from want of early advantages of education or from neglecting former attainments, are out of practice, and thus but very imperfectly qualified for the responsible office of translators of the Scriptures. So much for the preamble; we come now to the business I wish you to negociate. You are aware that in the prospect of having any thing to do with a translation, the use of Walton's Polyglott is a critical help of the last importance; what I wish done is, that you should lay the case before Dr. Smith, and let him state it to my father, and if both think it right, that Walton's Polyglott, in my father's library, should be sent out to me. Who knows but it was committed to the family for this very purpose? If this be approved, and I wish all the circumstances of the case to be taken into consideration before it be decided upon, for I am aware of the value of the books, they should be sent out in boxes lined with tin. I have already been spoken to on the subject of the revision, as being expected to render all the assistance in my power, and for this purpose have commenced the study of Syriac.

"You will rejoice with me in hearing of the appointment of Alexander Duff, by the General Assembly, to Calcutta; we are daily expecting his arrival. Urquhart 'though dead yet speaketh.'

"This last cold season has been delightfully spent in perambulating the villages. Signs of awakening manifest themselves in different places. The dumb man, who speaks for the first time, can hardly experi-

ence greater pleasure than I do in now being able to stammer 'the unsearchable riches of Christ' to this people. Two baptisms have taken place lately, the one of eight, the other of five adults; on one of these occasions, we had the pleasure of beholding little short of a hundred native Christians dining together. When you pray for us, among other things forget not to pray, that we may receive the gift of the discerning of spirits, for the Hindoo character is made up of falsehood, and 'many deceivers are gone forth into the world.' If the way be open never forget that we shall be glad to welcome you at Calcutta; hear what Piffard has to say. Come and be a translator.

"My kindest love to all friends; I am afraid to mention names, but your family are not excepted.

"Your affectionate friend and brother in Christ,

"J. A."

To his Sister K.

"*Calcutta, Feb.* 15, 1830.

"MY BELOVED SISTER,

"On looking to my letter-book I find that nearly five months have elapsed since I last addressed you. This interval has been very fully employed in a great variety of engagements of the most interesting character; let these plead my excuse for my seeming neglect . . . . . During the cold season, which is now drawing to a close, we have had a great deal of itinerating in the villages around Calcutta. As it respects preaching the Gospel, the whole country is ripe for harvest; wherever we go attentive auditories are easily assembled. The field of argument is in great

measure abandoned, and there are but few formidable adversaries. Many of the groups assembled under the trees, or by the lake or river-side, would greatly interest you. Human nature in its most unsophisticated garb, and often in its lowest state of degradation, sits attentively hearing the words of eternal life. The contrast of that gross idolatry, in which they are enveloped, gives an additional lustre to those glorious truths of salvation, we are permitted to preach; whilst the perfect character of the Saviour, and the efficacy of his atonement, appear more illustrious when set off against the mean sacrifices and shameful lives of the Hindoo deities. The soul kindles at the prospect, and seems to grasp with new enthusiasm that gospel in which are revealed, 'the true God and eternal life.' Jesus the Saviour, God our reconciled Father, and the Holy Spirit our Comforter, appear suns emitting the light of seven days amid the gross darkness of heathenism; and with before unfelt raptures we can say, 'Glory to God in the highest,' 'Glory, and honour, and thanksgiving, and power, to Him that sitteth on the throne, and to the Lamb for ever.' As a specimen I select notes of our excursion onThursday, Sept. 12. Left, as usual, for Krishnapore, eight miles from Calcutta, on the banks of the salt-water lake. On the way stopped at a fish-market, where a number of villagers were collected. A band of fakirs were singing near a shop, which gave an occasion to an interesting conversation in Hindwee, conducted by the native preacher, Narapoot, a Christian of twenty-four years' standing. Arrived at ten o'clock at Krishnapore. On our arrival we were informed by one of the native converts that an old man in the village had

expressed a wish to see us. Gladly availing ourselves of the opening, we proceeded to visit him. His exterior betokened nothing more than that of an ordinary villager in reduced circumstances. After inviting us to sit down, and spreading mats for the native brethren, he addressed us, saying he was very poor, &c. We enquired what particular reason he had for wishing to see us. He said he had been informed we had quitted our country and our home, and had come to this far distant land for the purpose of teaching the religion of Jesus Christ. He wished to hear some particulars concerning him, and thought that perhaps our Jesus Christ was their Gouranga (i. e. a late incarnation of the Deity, as alleged by some, or a remarkably holy man, who is said to have wrought miracles, and lived about two hundred years ago, as asserted by others.) An account in form was given him by Mr. Lacroix, of the fall of man, the incarnation, miracles, death, and resurrection of Christ; and considerable stress was laid on the necessity of a perfect atonement. To this he listened with great attention. The old man then gave a hint to a little boy to fetch from the house his manuscript books, which were immediately brought carefully wrapped up in a cloth. He selected one, and read partly in Sungskrit, partly in Bengalee, some sentiments about attaining the favour of God by prayer, and thus ultimately, by dint of meditation and prayer, attaining heaven. He then asked permission to sing a hymn, to which, after being assured that it contained nothing impure, and that it was not in praise of any of the idols, we consented. He sang with great apparent earnestness about six or seven stanzas, which, so far as I could understand, referred

to several incarnations spoken of in the Hindoo shasters, and the means of absorption into Brahma. On concluding he asked our opinion of it, and said he had many more if we could spare time to hear them. We told him some things we approved, others we must object to, but what he had advanced did not affect the great question, and it was reiterated, there is no sufficient Saviour but Christ, and that none but his, the blood of a perfect and exalted being, could make a true atonement for sin. On our rising to take our leave he publicly avowed his disbelief in the more popular deities of the Hindoos, that he no longer worshipped Khali, Krishnu, and Ram, and that prayer was the essence of all true religion. He seemed very desirous that we should consider his doctrine the same as ours; (in all probability he had heard we laid considerable emphasis on the duty of prayer;) and said, that if on some future opportunity we would hear farther what he had to say, he would hear what more we had to say, but for the present he would not come to the chapel, unless he were taken ill (we are in the habit of dispensing medicines.) During the whole of this discussion the persons present were remarkably attentive, and seemed by their looks, as well as by several expressions they uttered, to say, 'You have often overcome us, here is the village Pundit, try if you can overcome him.' Though a Soodra, in poor circumstances, and without education, whilst conducting the argument he appeared like the more respectable of the Brahmins, and displayed a great deal more good sense than most of them. We took leave of him by exhorting him to attend to his own doctrine of prayer. On enquiring further concerning him, we

find he is considered a learned man among the villagers, so much so, that they say he has composed new Shasters, that he has maintained these sentiments about ten years, and that his moral character is excellent. Whether this man be a counterpart of a singular character, mentioned in Brainerd's Journal, I cannot say, but he reminded us of him.

"" We are daily expecting the arrival of Mr. Alexander Duff, one of the little band at St. Andrew's, sent out with two school-masters by the General Assembly of the Church of Scotland. This news has given me as much pleasure as any event since my arrival at Calcutta. Nesbit is at Bombay. Urquhart being dead, thus speaketh. News from the scene where Hildersham formerly laboured,* will always be acceptable, either from his successor in office, or from the beloved partner of his joys and sorrows. May the little church continue to pour out its prayers for one of the feeblest ministers of Jesus Christ, that he may be kept from falling, and may prove faithful unto death.

" Affectionately yours, J. A."

March 7th, Sunday.—At Union Chapel, subject, the " Institution of the Sabbath;" the letter of the bishop was read, concerning the stricter observance of the day. On Thursday, had a long walk in the morning; met inquirers; crossed the lake, returning, caught in a storm, wet through; argument on predestination. Friday, left before day-break for Gungree. Conversation with Mr. Lacroix on the translation question. Preached at Ghaut, the new chapel

*Ashby-de-la-Zouch.

opened, and five adults baptized. Bengalee translations, Hebrew, Greek, Syriac; read part of Baxter's Life; consulted several authors on Predestination, Usher, Howe, Doddridge, Calvin.

March 15th.—Monday, at Kalighat road, to distribute tracts; in the evening at the fort. Tuesday morning walked out with tracts. Wednesday morning tracts, examination. Hartkola, discussion with a respectable Baboo. Thursday, tracts in the morning; afternoon visited schools. To Krishnapore; in the evening a storm. Friday, a long walk in the morning; gave an account of the Apostle Paul to native Christians in the evening. Saturday, rose at gun-fire, reached Rajhhat at ten; conversation with several groups; a number of people in the bazaar eagerly requested tracts. Visited Baboo, invited the Sirkar of his school. Arrived at Krishnapore at three o'clock, well in health, but extremely wearied with the day's labour. One of the best days, however, I have spent in the villages.

March 21st.—Sunday, very fatigued all day with last week's labours. Monday, at Khalighat road with tracts; preached for Mr. Hill in the evening on "the glory of God." Tuesday, excursion to Hartkola; in the evening to Tontonea. Thursday, at Khalighat; several long conversations; my spirit roused at the temple, spoke out what I felt; in the evening at Khrishnapore. Friday, at Ghonie, happy day. Saturday, Chitpoor road; argument with a Baboo and two Brahmins, whom I rebuked for pride, and by this gained the attention of the people. Attended Mussulman in the morning. Proceeded to Chinsurah. Read Baxter's Experience at Kidderminster; trust it

will be blessed to me. Mr. Percival, a Wesleyan Missionary, arrived.

March 28th, Sunday.—At Chinsurah; examined the school, and preached on "The glory of God the last end in creation, and the rule of the Christian's life;" thought the attention of the people was gained. Read in the afternoon a sermon by Dr. Giles, on Union to Christ. In the evening addressed a considerable party at Mr. B.'s, on the subject of the morning's sermon. Humbled and rejoiced by Slade's observation. Monday, examined Mostollah School, on the Hoogly road; distributed tracts at the native school and along the road. Called on Mr. Overbeck; his experience and advice as to preserving health in India, great temperance. In the evening addressed the soldiers from Col. iii., the mortification of the body.

April 6th.—Monday, Kidderpore schools; spoke to the people in the bazaar. Tuesday, Missionary breakfast meeting. Thursday, happy day in the villages; walk over the plain in the heat of the sun. Friday, day for special prayer; went out with tracts morning and evening. Saturday, out with tracts in the morning; in the evening at the fort. Much out this week, find it a means of preserving health.

The following week study and out-door duties; accomplished this every week. The next endeavoured to relax a little, yet every morning out with tracts; the week fully employed. Formed a plan of a tract for natives learning English; approved by Mr. Hill.

To Mrs. Corsbie.

" *Calcutta, April 27th,* 1830.

" My dear Aunt,

....." By the grace of God I continue in health in this unhealthy climate, and though engagements (some of them involving a good deal of toil) increase every day, as yet I have had strength given me to attend to them, and grace to find my highest pleasure in them. A dumb man, who by miracle receives the gift of speech, could hardly feel more joyful than I have done of late, in finding my tongue unloosed to declare unto this people the wonderful works of God. As yet, in comparison with many, I can do little but stammer; but yet the people understand, and this fills me with thankfulness. Every morning I go out at sun-rise and distribute tracts along the road-side, or converse with groups that I find assembled, or examine schools. In the evening, preaching assumes a more regular form in the chapels. The people are very ignorant; their superstitions the most gross and monstrous that can well be imagined, which require no skill in argumentation to overturn; and the chief qualifications of a Missionary are a knowledge of the language, acquaintance with the customs of the people, much love to Christ, and much love to souls. One of our antagonists among the idols is, Dokyn-Roi, who was *derwan* or door-keeper to a certain king esteemed holy. His value at the pottery is a few farthings. He has on his head a kind of bishop's mitre; and because he is supposed to have the power of preserving from tigers, the common people greatly love him; one of his images thrown down by a cow or a goat has not unfrequently served

us *for a text.* The Hindoos generally place great confidence in the *Gŭrŭ,* or spiritual guide, and particularly in some mysterious words he secretly whispers into their ears, at the time when they begin to perform the duties of householders. As he orders, they select their guardian deity, and are strictly forbidden to reveal to any body the instructions he gave them. Like auricular confession in the Romish Church, this is one of the great means by which the Brahmins retain their ascendency over the minds of the lower classes. Our object is to shew that Christ is the *true Gŭrŭ,* all others are thieves and robbers, they are sinful men like ourselves, blind leaders of the blind, Christ is the light of the world. In the Hindoo shasters much is said concerning the avotars, or incarnations of their gods. The reasons ascribed for these incarnations are most frivolous, to destroy giants, &c.; and the history of their actions most shameful, bloody, impure, ridiculous. The application is easy, and the contrast most striking between the incarnation of Ram and Krishnu, and 'the *Eternal Word,* who was made flesh, and dwelt among us, full of grace and truth.' The glories of the Sun of Righteousness appear yet more resplendent, contrasted with those dark clouds of error, impurity and superstition, which cover this idolatrous land. The villagers sometimes mistake the name of Christ to be the same with that of their God Krishnu, which gives us one of the best opportunities of shewing the perfection of moral excellence which shone forth in the Redeemer's character. Draw two portraits, in one of which every feature of deformity, vileness, and horrid wickedness is united; in the other purity,

heavenly-mindedness, and consummate goodness; and you have Iri Krishnu and Jesus Christ. In the one you have the darkest portraiture of hell, in the other the god-like attributes of heaven. If one be the personification of all virtue, the other is the personification of every vice. My text not unfrequently is, 'If there be such a being as Khrishnu, he is now enduring the pains of hell.' We dwell greatly on the Ten Commandments, on the necessity of a Mediator, the insufficiency of their expedients of salvation, the glory and suitableness of the gospel of Jesus Christ. The simplest truths require again and again to be reiterated, but they do not *pall,* for the name of Jesus, in no country so much as this, is music in our ears; '*this is the true God and Eternal Life.*'

"The scenes we daily witness are of the most interesting and affecting character, calculated to arouse every energy of the soul, and the field of exertion is limited only by our strength. Much of the grace of God however is required, not to grow lax in our zeal, not to give way to self-indulgence, and those self-pleasing schemes which all Europeans in this country are ever studying, not to be intoxicated with pride, nor lower the tone of exalted piety. Pray therefore, my dear aunt, that I may be preserved from these temptations, that the glories of Christ may eclipse all other glories in my estimation, and that the habitual state of my feelings may be—'Let Christ be magnified in my body, whether it be by life or by death.'

"Another Missionary, I am happy to hear, has been appointed by the Directors to Bengal; we greatly want auxiliaries.

"I hope to write to dear S., her last letter gave me great joy; may she early consecrate her life to the Redeemer. My kindest love and Christian sympathies to Mr. Corsbie. In his declining years, may the peace of mind he so happily enjoyed when I left, resting on the great atonement, be continued till his sun sink beneath the horizon, to shine in a brighter world. Mr. Collison's great kindness and fatherly interest in my welfare ought not to be forgotten by me; present him with my most cordial Christian love, and may he remember me in his prayers. The Marshgate family I love too well, to make it necessary to specify names.

"Your nephew, and brother in the hope of the Gospel, J. A."

April 26.—At Kidderpore, examined the schools; long conversations with the people in returning. In the evening, to the fort; explained to the members of the church Heb. vi.—Final Perseverance. Friday: Followed the road by the Scotch burial-ground, conversing with a serious Brahmin in the road; many collected, chiefly Mussulmen: in one place, fifty persons assembled, brought a chair into the road, and heard gladly. At another, under a tope of trees, two or three hundred were collected, for a Shaddha; gave away all my books, and exhausted myself with talking; one man followed me from the former place, listening with great attention. In the evening at Tontonea, explained the ten commandments,—found greater liberty than heretofore. Wrote out a fair copy of my proposed tract, and committed the result to God.

To his Sister E.

"*Calcutta, May* 21, 1830.

"MY DEAR SISTER,

"I avail myself of the opportunity of a parcel sent to the Mission-house, to enclose our report of the Bengal Auxiliary Missionary Society, and inform you how I am going on. The last three months, (our hot season) have been fully taken up in itinerating morning and evening the streets and allies of Calcutta, and the villages in its vicinity. The gift of speech, lately conferred on me, has given me a pleasure in this work, which those who have been long engaged in it do not habitually experience. The toil is considerable, but as yet, I believe it has only bestowed on me health. The general feeling that prevails here is that exertion, unless of the most moderate kind, induces fever and a whole train of complaints; but it must be remembered the greater number of Europeans here, as well as the Asiatics, are luxurious and idle to an extreme. If you see Mr. Piffard, tell him he must return, I want him to be my fellow-labourer. The aspect of the Mission is promising, though the harvest be not gathered in by handfulls, and the zeal of our brethren unabated.

"You would smile to see your brother in the ever-varying circumstances in which he is placed,—by the river, in the bazaar, in the retired alley,—now treated with the greatest respect and honour, now despised and insulted; 2 Cor. vi. 1—10, is our rule, not to be elated by the one, nor depressed by the other, but to keep the eye steadily fixed on the great object, and the heart in a right frame towards God.

"The inhabitants of this country are very hospitable; on no occasion, when I have asked their kind-

ness, has it been refused me.—Excuse a long letter; I am about spending a few days with my Brother Pearson at Chinsurah. Kindest love to all the dear family.

"Your affectionate brother,

"J. A."

To ———.

"*Chinsurah, May* 26, 1830.

"MY DEAR ———,

"As it is a long time since I wrote to you, and you are far removed from the seat of information, I gladly avail myself of a morning's leisure, occasioned by a storm which has prevented my going among the people, to write to you. Some correspondent at home undoubtedly conveys you intelligence when it arrives, but a letter to yourself must be more grateful. Though I have not your letter by me, I remember you mentioned the state of your mind, as continuing much the same. For this, my dear brother, the only remedy is prayer, God can give you a contrite and broken heart. Be sincere and importunate in your supplications, act up to your convictions, and sooner or later you shall receive the blessing. Beware, I beseech you of pride, either in dress, or language, or manner, or spirit; it is opposed to the first principle of the Gospel, which is humility. To subdue the passions, which are very violent at your age, practise a wise abstinence; occasionally *fast*, not wholly, but take a less quantity of food than usual, the wise and good in all ages have attended to this, not as an *end*, but a *means*. Beware of pampering the appetite, or giving way to immoderate laughter; go occasionally to the house of mourning, hear the confessions of the sick,

and the dying, the heart is made better by it, for their circumstances must one day be yours. Do not neglect the opportunity you enjoy of hearing so good a man as Mr. Marsh occasionally; if possible, get introduced to him, tell him you have a brother a missionary in India, this will be a passport to his heart.

"I was highly delighted to observe in a letter I received from S., that her mind is opening to the things of religion, and she speaks with feeling of the love of Christ. This is a great grace and a great joy. For how miserably are they deceived who set their affections on any inferior good, and the earlier we make the decision the better. How great the blessing if all the members of our beloved family, after occupying in this wilderness world our respective spheres of duty, are permitted to meet each other, and to congratulate each other before the throne of God and of the Lamb.

"My engagements in the Mission daily increase; the labourers are so few, and the work to be done so immense. We are like the little band that defended the Straits of Thermopylæ, or rather, for it is an offensive warfare we carry on, like the 10,000 Greeks under Xenophon, who fought a battle every day. The *toils* of the ministry are not unfrequently great, but they are infinitely preferable to the *pleasures* of the world. Reproaches for the name of Christ are rather to be chosen than all the treasures either of Egypt or India. My travels in Switzerland, I think prepared me for what I have now to go through in this melting climate, for *at present* I am able to undergo more bodily toil than most of my brethren. After six or seven years, the constitution of the strongest gene-

rally gives way. Mr. Duff, whom you remember, has just arrived at Calcutta, saved from the wreck of the Lady Holland. I hasten down from this place where I have spent a few days in preaching, to meet him. Mr. Craik is also expected, so *three* of the little band are likely to be at Calcutta together; this is very delightful. I continue to enjoy good health, and can now speak the language with tolerable facility. Mr. and Mrs. Smith were well when I heard last.

"Your's affectionately,

"J. A."

Thursday, May 27.—Came down to Calcutta—all day in the boat; the evening wet, friend Duff at Dr. Brown's. Contending emotions kept me awake nearly all night;—gratitude for his deliverance, joy, awe. Four letters from friends.

To his Sister K.

"*Calcutta, July* 21, 1830.

"My beloved Sister,

"Owing to a press of engagements I have been prevented writing to you for some weeks past, to acknowledge the receipt of a letter, giving an account of the birth of your little boy, and your new feelings on becoming a mother. I pray God for the preservation of his life, if it be to glorify Him, otherwise my dear sister, you would not wish him to live: it would give me great pleasure to see him. Your letter contains a response of feeling in reference to a matter in which, when I wrote, I was much interested. You have since heard it has pleased God to frustrate the plan, with a view, I doubt not, of

making me more devoted to the blessed work of preaching the Gospel in this country, in which I have already found ample compensation for all losses, and a pleasure, such as 'eye hath not seen, neither hath entered into the heart of man to conceive.' A growing ability to speak the language with some little signs of success, and a constant succession of ministerial engagements, have now entirely occupied my heart. I cannot but interpret the Providence as intended for the present to avert my thoughts entirely from the subject, to one of infinitely higher moment, the establishment of the kingdom of Christ. In this holy, this honourable, this delightful work, I desire to spend and be spent. The work is so vast, and the means in operation apparently so inadequate, that I continually feel it would more than 'fill an angel's hand, and task an angel's powers.'

"For the last six months I have been engaged in incessant out-door labours morning and evening, and frequently whole days in the villages. Though it has been the hot season, I have had no fever, or any other disease to keep me at home. This is very uncommon with Europeans, many of whom consider it little better than madness. I desire to acknowledge the grace of God.

"I have also been employed in drawing up a tract in English, on the Being and Attributes of God, the true Shastra, and the Mediator. It is a kind of joint production (the original plan having been submitted to all the brethren in Calcutta) of which I am the writer. If it meet with acceptance, it is likely to have extensive circulation through every part of India.

"More and more am I persuaded, my dear Sister, that whether in England or India, a life of communion with God is the only happy life, and the only secret of success in the ministry, and that every thing must give place to the duty of keeping up the life of godliness in the soul. A sweet letter from S. gives delightful evidence of a work of grace going on in her heart. Letters from home give satisfactory accounts, I hope to write again before long. Commending you and your beloved partner, and your dear child, to the grace of God,

"I remain your ever affectionate Brother,

"J. A."

"Salute the Church in my name, and solicit their prayers on my behalf.—Adieu."

July 25.—During the past month so fully employed as not to find time to take notes. By the grace of God enjoyed health, and honoured to carry the Gospel to many unvisited suburbs of Calcutta. On Sunday evening, discussion with a Pundit on the creation of the world, exposed the corruption of the Brahmins. Heard of a discourse on board the Bethel having been made useful to a young Portuguese; he had been drunk the preceding day, some observations on this subject awakened his conscience. Finished and recomposed my tract. Read Dr. Collyer's Sermon, a comparison between Hindooism and Christianity. Visited and counselled Messrs. Sandys, Duff, and Percival. Preached one evening at Bow bazaar chapel on Regeneration, and at the Missionary Meeting for Mr. Ray, on "To me to live is Christ; to die, gain."

To his Father.

"*Calcutta, July* 28, 1830.

"My dear Father,

"This will serve as an introduction to ——, of the Honourable Company's service; he was my fellow-passenger on board the Boyne. Since that time he has been at Cawnpore in the north of India, where it pleased God to deprive him of his wife. I trust I was made instrumental, partly by conversation, partly by the loan of Dr. Gregory's 'Evidences and Doctrines of Christianity,' in recovering him from the errors of the Socinians, in which he had been educated. He has solicited Christian baptism at our hands; some reasons have prevented this taking place. His afflictions I doubt not, have been sanctified to him. You will shew him attentions for my sake. Several of my companions on board the Boyne have gone into eternity;—five I have heard of.

"Up to the present date, by the grace of God, I continue in the enjoyment of nearly the same health and strength I enjoyed in Europe. Out-door duties, and even exposure to the sun, (dreaded by all Europeans here) have been only the means of invigorating my constitution. This is a signal mercy of God, and a loud call to me to be diligent in the delightful work in which I am engaged. The joint letter of my dear parents came duly to hand.....

....." Pray that I may have given me grace to lead a holy life, and to be faithful in the office of the ministry.—The prevention of Suttees, from which many politicians both in this country and in Europe, apprehended so many evils, has been attended with no injurious consequences. The law has been quietly

carried into effect, and on no one occasion, that I have heard of, created any disturbance.

"With kindest love to all the dear family, and especially my beloved mother, so mercifully restored to health, and all friends,

"I remain your affectionate son, "J. A."

"Mr. W., I suppose, has presented my request in reference to Walton's Polyglott; act, my father, as you think right.—Adieu."

Sept. 1, 1830.—For a month past wholly taken up with excursions morning and evening, study during the day. Tried frequent exposure to the sun under *chatra* till mid-day, experienced no injury. Lectures for the benefit of the young men of the Hindoo college, instituted at Mr. Duff's the middle of last month. Messrs. F., R., F., and S. died—great deal of sickness prevails among the natives, and European population. Beggars received alms and instruction at Mr. Woollaston's. Prevailed on Mr. T. to do the same at home."

Here most abruptly terminates the journal; the constant and increasing press of engagements rendering it impracticable to continue it with any regularity, in addition to the more methodical and detailed account of his occupations furnished to the Directors of the Society.

To ————.

"*Hoogly River, near Berhampore,*
Nov. 22, 1830.

"My dear ———,

"Having met with a slight accident at Calcutta, in consequence of fall, when I struck my head against a

bason and opened a small artery, which left me rather weak, I have a second time visited Berhampore for a month, the station being unexpectedly left vacant. I am now on my return, having recovered my wonted strength. I am alone, excepting two servants, and distribute tracts and converse at villages on the banks of the river. My mouth is now sufficiently opened to make myself understood wherever I go. No employment is so delightful or honourable as to declare to those who never heard it, the gospel of Jesus Christ. This morning I entered a village and was immediately followed by several persons, who, on seeing books in my hand, began to ask for them. Numbers speedily assembled, and soon exhausted my supply of books; they heard the history of Jesus Christ, his birth, miracles, and sufferings, and several young Brahmins from a college, followed me to the boat. I gave them a Gospel, and two or three of my best tracts for their pundit; they came up to their middle in water, stretching out their hands to receive them. This is a specimen of the general manner in which we are received; the people listen attentively and receive our books with eagerness, but, alas! it often terminates here. Yet this is gratifying and contains the promise of future harvest; when engaged in this blessed work, time passes with silken wings, and I am scarcely conscious of fatigue. After studying the Bengalee, and becoming tolerably familiar with it, another work awaits us, the acquisition of the Hindoostanee. This was introduced by the Mahomedan conquerors, and is absolutely requisite to be at all useful among Mussulmen. I am thinking of commencing this study.

"Some time ago I received a letter from you, which

I think I have not acknowledged, I trust you do not give way to the feeling, that the state of mind you have so long complained of, will never pass away. It pleases God often to try us 'to know what is in our heart,' and after waiting long many a soul has obtained from him the blessing it required. In the worst of times, resist as a most dreadful temptation of Satan, the thought that it is in vain to wait any longer. The pains that are endured in seeking salvation, are as nothing compared with those endured in the ways of sin. The tears of penitence, however bitter, are infinitely to be preferred to the pleasures of sin. That sorrow which is according to God, terminates in joy; but the joy of the world leads down to the chambers of death. May we never therefore embrace the delusion of Satan, that because the vision tarry it will not be accomplished! God cannot violate his promises, and this is one, 'those that seek me, shall find me.'

"*Dec.* 4.—I am now by the goodness of God safely arrived at Calcutta, and it is decided in consequence of the departure of Mr. Ray to England, that Mr. Christie and I shall occupy the Kidderpore station. We have this day been seeking a house. Mr. C. is such a person as I doubt not I shall be happy with. With kindest remembrances to all friends, especially the dear family at Marsh-gate,

"I remain your affectionate brother, "J. A."

To his Father.

"*Kidderpore, Jan.* 23, 1831.

"MY VERY DEAR FATHER,

"Owing to my having been up the country a se-

cond time at Berhampore, and in consequence of unexpected changes in the mission, having been called to change my abode, and to set up housekeeping, I have not seen so much of Captain R. as I could have wished; it was gratifying however to hear from an eye-witness of the health of all the dear family. Mr. Ray's departure for Europe, in consequence of Mrs. Ray's ill health, rendered necessary the appointment of somebody to superintend this old important station of the society, and however unqualified, no one more eligible offering, I have been nominated by my brethren. Hitherto I have laboured under the wing of older and more experienced Missionaries, the weight of responsibility is now entirely on my own shoulders. As a companion however, Mr. Christie, lately arrived, is living under the same roof with me. The qualifications of a Missionary are of very difficult attainment, and to be an accomplished speaker in a foreign tongue is not one of the least difficult. In comparison with the dumb man, the stammerer may be said to speak plainly (this is my condition at present), but infinite acquisitions remain beyond. After a copious vocabulary has been committed to memory, and the rules of syntax understood, *idiom* presents almost insurmountable obstacles to a foreigner. The words are Bengalee, and the rules of grammar are not violated, but the mould into which the sentences are cast is that of our mother tongue. But 'labour and pains, with faith in Christ Jesus', will enable us to do many things, and with 'stammering lips can God speak to this people.' One of the greatest encouragements we have in our work is, to think the system we attempt to propagate is divine, and 'God hath chosen things which are

despised, yea, *things which are not,* to bring to nought things which are.' In the book of Revelation, where great difficulties and persecutions are spoken of, it is said, the followers of the Lamb overcame, 'because *He is King of Kings and Lord of Lords.*' In other words, 'the husbandry is God's, one plants and other waters, but God giveth the increase.'

Yesterday, in the village of Ramakalchoke, I was called to attend a large assembly gathered together for the purpose of worshipping the manes of deceased ancestors. After an address on the necessity of being born again, to which all gave attention, a considerable discussion took place with the Brahmins officiating in the sacrificial rites, when according to their usual custom, they pleaded the examples of their forefathers. To this it was answered, the practices of others prove nothing in the matters of right and wrong, truth and falsehood, and that we English were formerly worshippers of idols, &c. ; this seldom fails of producing an effect, as it proves that changes in religion and national customs are not impossible. Occasions of this kind are frequently occurring, multitudes hear the gospel. The priests of the prevailing system almost always act on the defensive, and either from ignorance or conviction, are willing to allow all that is excellent in our religion.

"With kindest love to my beloved Mother, and all, I remain

"Your affectionate son, J. A."

This letter was received in June from Captain R., to whom it refers, and who brought the most satisfactory and pleasing account of the writer's health and

most comfortable settlement with Mr. Christie at Kidderpore, where he had visited him a day or two before leaving Calcutta. From this period a long time elapsed without any letters coming to hand, and the interval being at length greater than on any former occasion, some solicitude began to be felt, and enquiries were made about the arrival of vessels. On the morning of the 10th of October we were interested by the announcement of a ship from Calcutta having reached Liverpool, and reckoned on the strong probability that our suspense would be speedily relieved, and our hearts gladdened and filled with thankfulness by intelligence similar to what we had before so frequently been favoured with. The vessel had indeed brought tidings, such as we little anticipated, which reached us in the evening and burst upon us with a sudden and overwhelming shock. The following extract from a letter, dated Calcutta, April 30, 1831, from Mr. Christie to one of the Directors of the Missionary Society, was conveyed by the hands of the tenderest friendship, and put us in possession of the following distressing particulars.

" Perhaps I mentioned, when I arrived at Calcutta, that Mr. Adam was at Berhampore. On his return it was deemed advisable that he should take up his residence at Kidderpore, and that thither I should accompany him to remain at least for the first year. This resolution was carried into effect with all practicable expedition, and at the commencement of the present year we found ourselves agreeably settled, and began to pursue the objects which we had severally more immediately in view. Our dwelling had the advantage of being out of Calcutta, while it was sufficiently near

for those friends whom we were anxious to see to visit us, and to admit of our going into town when we had occasion. The house we occupied was in the midst of a very numerous native population, and very central for a most extensive and interesting field of Missionary labour. On that field Mr. A. entered with great zeal and energy, with earnest desire, and the pleasing hope and reasonable prospect of cultivating it for years. But *He*, whose procedure is not governed by human calculation, nor even by the laudable desires and intentions of his own most devoted and approved servants, had decreed otherwise. When the warrior had learned to wield the armour with effect, and to make it tell upon the enemy, and was fighting with a braced arm and dauntless courage, the Great Leader and Commander called him to retire from the battle, to enjoy the pleasure and the honour of victory and rest. Mr. Adam was seized with a fever, which, after a severe illness of nearly a week, terminated in his death on the 21st of the present month. His loss on my own account, as well as on that of the Mission, I cannot but deeply regret. Many of the qualities which he possessed in an eminent degree, are of the highest importance to the Christian, especially the Christian Missionary, and are by no means common. I was particularly struck with Mr. Adam's deep-toned piety, and extensive knowledge of the Word of God; his unwearied diligence and perseverance, his superiority to the feeling of discouragement; his ability for exciting and conducting deliberate discussion with the natives in reference to religion; his power of making every thing bend to his great work; and the spirit of faith and prayer in which he

went about every engagement. I valued his society, found it pleasant, and I trust profitable. All that I witnessed during the early part of his last illness, when I was much with him alone, confirmed the estimate which I had formed of his character. Even after he became insensible, his ravings amid all the distractions and derangement of a *brain fever*, had the same tendency. His illness if not long was severe, as is most frequently the case in this country. Every thing was done that a skilful experienced medical man could do, but the awful disease did its work, till his weary soul left its agitated and shaken tabernacle to rest with Christ and those who 'rest from their labours, and their works follow them.' As I wiped the cold sweat of death from his emaciated countenance, and witnessed his dying agonies, I could not but think there is 'bitterness' in death; I never felt such a horror of that event, considered in itself and apart from consequences. But as we closed his eyes after the spirit was gone, my heart said in reference to him, 'Let me die the death of the righteous, and let my last end be like his,'—not, if it be the will of God, as to his bodily sufferings, but as to his *hopes* and *prospects*."

Two days after, a letter arrived, in the well-known hand-writing of our beloved John, written about ten days before his illness, and containing a satisfactory account of his health and prospects. It may well be conceived with what feelings of peculiar solemnity it was read, as from the mouth of the tomb, and how precious and sacred appeared this last communication from one so dear, so invaluable.

To his brother W.

"*Kidderpore, April 5th,* 1831.

"MY DEAR BROTHER,

"Mr. Piffard having arrived two or three days ago, I have to acknowledge one of the most valuable communications that have been made to me since I have been in India. The Polyglott, together with letters from Dr. Smith, Mr. W——, my father, Elizabeth, and yourself, having escaped all the perils of the ocean, has come safely to hand; also the Life of Mason Good, Polynesian Researches, Wardlaw's Sermons, &c. The Polyglott I know not how sufficiently to prize, it will turn to almost daily account; and whilst facilitating my acquaintance with the original Scriptures, is of the first importance to one occupying however humble a department as translator. You must not however, (as your letter seems to imply) imagine I am at present entitled to so honourable an appellation; my present attempts are in the way of preparation, or or at most of suggestion. Should I live, all existing translations requiring correction and revision, it may be, my attention will be more formally directed to this object. You will present my cordial thanks to my dear father for the readiness with which he acceded to my request. May the gift not be in vain! It was rated by the Company's Custom-House Officer at 1,050 rupees, or £105. The ancient characters in which the work is printed, and the extraordinary size of the volumes, made him look upon it as something so very extraordinary as to merit this appraisement. The station which I now occupy has received a great addition of strength by Mr. Piffard's return. His knowledge of the language is considerably greater

than mine. His amiable disposition renders him a most agreeable companion in the work in which we are engaged. New duties have also been devolved on us by our brethren, in the charge of a native church, consisting of about forty professing Christians, about twelve miles from this. The name of the village is Gungree, to the south of Calcutta, where the spirit of inquiry has been excited, and where Mr. Ray laboured.

"The changes taking place in Europe are of a very portentous nature; a late arrival has informed us of a total and very extraordinary change of ministry. What do politicians and political economists augur from all this? But whilst I am writing, the augury is probably interpreted by facts.

"May I request you to peruse the Life of Dr. Mason Good? It afforded me the greatest treat I have enjoyed for many days. To Dr. Smith's letter, a most interesting and valuable one, I intend to return a special answer before long; in the meanwhile acknowledge it with many thanks. If some of my correspondents complain of neglect, apologize for me; their letters are quite a cordial; by degrees I endeavour to answer them. Present my kindest love to all my dear friends. Their prayers I solicit as engaged in the most responsible calling to which a human being can be devoted.

"Your affectionate brother, J. A."

"P. S. It is now our hot season, but as yet it does not affect me like most other Europeans. Adieu."

Owing to the unusually long delay in the arrival of vessels, we were kept in ignorance for many weeks

of any details of the last hours of our departed Missionary. In the month of December, the following beautiful letter from the Rev. J. Hill brought sweet and delightful testimony to his high character, and a soothing counteractive of the agonizing representations of the effects of physical disorder, in the evidence of the serenity and confidence of a mind stayed on God.

"*Calcutta, April 21st,* 1831.

"My dear Sir,

"As it is intended that this letter should be put into your hand by the Rev. H. Townley, I shall spend no time in endeavouring to prepare your mind for the distressing intelligence which it will convey, but fill it rather with the narration of such things as I think you would wish to know. Your dear son, and let me add, my very dear brother, had for some months fallen off very much in his appearance, and occasionally had taken medicine, but still continued with unabated zeal to prosecute his duties, both active and private; and though earnestly entreated by us all to spare himself a little, yet so fully was his heart in his work, that he seldom would be prevailed upon to relinquish any part of what he considered duty on account of ill health. About a month since he was laid by for two or three days, but then resumed his arduous labours. Eight days since, from the date of this letter, he came into the city to meet us on some business connected with the mission, and stayed the evening, which was the anniversary of the Bengal Missionary Society. He told me he was not well, and felt happy in being released from speaking that night; but he opened the meeting with a short prayer, and told me afterwards

as he went away, that he had enjoyed the meeting much. He and Mr. Christie returned that night to Kidderpore, but he passed a restless night; and early in the morning Mr. Christie found him writing a note to ask Dr. Twining to come and see him. He came, and immediately bled him freely with the lancet, and said he thought his liver was affected. Powerful medicines were given him, but the fever rather increased than abated. He bled him on the temples with leeches, then at the pit of the stomach, or thereabout, the seat of the pain, continuing the most powerful means to reduce the fever, which still increased. On Sunday he became delirious, but had many lucid intervals, when he spoke in the most delightful manner of his interest in Jesus. Two of the brethren were with him night and day, and the Dr. saw him three times a day, and one day five times. Nothing could check the violence of the disorder, it continually increased until this morning, when, after a very painful night, and three hours of hard struggling, in which he suffered exceedingly, he slept in Jesus about eleven o'clock. The symptoms of his disease were so peculiar, that Dr. Twining, a gentleman highly respected in his practice, expressed a wish to be permitted to open the body, which we suffered; and it was found, that though the liver had been disordered, yet it was partly restored by the means used; but the seat of the disorder was the brain, occasioned, as the doctor said, without doubt, by exposure to the sun. Several veins or little bladders about the brain, were found to be filled with water. This the doctor had anticipated, and had ordered his head to be shaved, and a blister was

applied at the back. I have been thus explicit on a very painful subject, because I thought it might afford you and his dear mother a mournful satisfaction to see that as far as human aid could go, nothing was left undone that skill could devise. Mr. Ballard, a partner in the house of Alexander & Co., himself formerly a medical man, kindly took turn with the brethren in sitting up with him; and the brethren, Christie, Lacroix, Gogerly and Piffard, would, I am sure, receive your most grateful thanks, could you form an idea of the fraternal kindness they all evinced on this painful occasion. For myself, I can only say I did what I could; my own health is but indifferent, and my duties such that when in health I can but just go through them. I was with him when he died, and know no man living to whom my heart was so knit, for whom I had so ardent a love and so profound a veneration, as my dear brother John Adam. 'I am distressed for thee my brother, very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women.' At his funeral, which took place the same day in the evening, the nature of the climate and his state not permitting longer delay, a very numerous assembly of Christian friends, of all persuasions, by whom he was ardently loved and is now deeply lamented, was present. Parts of the fourth and fifth chapters of the First Epistle to the Thessalonians were read; Dr. Watts's hymn, 'Hear what the voice from heaven proclaims, &c.,' was sung, and prayer was offered up. If God permit, it is my intention to attempt to improve his death, from these words, 'And they mourned over him, saying, alas! my brother.' Should the Lord assist me, I will endeavour to

give you a copy of what I may say on that occasion. You will excuse me therefore, for not entering farther into his history at this time. One thing I must say, that to the close of his mental consciousness, never was a more affectionate son than he. Often have I heard him converse of you, and the name of his dear mother was never mentioned without emotions almost too big for utterance. I spoke of her to him, in one of his lucid intervals, and he said, 'Yes, she has crossed my mind, but I trust she will be supported; and I have the greater hope of this, from the support afforded her when we parted.' His faith remained unshaken to the end, and his very delirium was of a religious character.

"Concerning his worldly affairs he gave the following directions: that I, with some of the other brethren, should take charge of what he had. The Polyglott* Bible he requested might be returned with all his papers; the other books to be disposed of, with his furniture, &c., and the proceeds equally divided between the Tract and Missionary Societies. We intend to select any books which we think his brothers or sisters might like to possess, also any little articles on which he set a value from association, and to return them with the Bible. He made no will; but these are, I believe, as near as possible what he requested to be done. If you, my dear Sir, or any of your family would write to me, and put any questions on any subject relating to your excellent son, now in

* The Polyglott, which arrived safely in company with the remaining books and some valuable papers, has been returned to Calcutta as a memorial of its late possessor, for the use of the Missionaries in the important work of translation.

glory, it will, if God spare me, afford me great pleasure to reply. Do not be reluctant to ask me any thing, however minute, which you may wish to know about him. I feel ashamed and afraid to offer comfort to persons so much my superiors in age, and piety, and Christian experience; besides my own spirit is wounded too deeply to allow me to attempt to console. 'The waters are come into my soul.' The companion of some of the best hours I have spent on earth is gone. Often when perplexed with difficulties have I gone to that dear young man, and never without profit. I am amazed every time I think of the extent of his knowledge, especially of the Scriptures. Well! all that is not lost; he is only moved to a higher sphere, where he will have ampler scope for his holy and well furnished mind; and instead of minds of such dwarfish growth as mine, his companions will be angels and spirits of just men made perfect.

"Present my Christian regards to your dear partner. May the Lord Jesus be with your spirits.

"Believe me your affectionate humble servant,

"James Hill."

A uniform testimony to the eminent grace conferred upon our dear brother, which we had falsely interpreted as a pledge of long continued exertion in the work for which he appeared so well qualified, is given in letters from other Missionaries to their friends in England, from which some extracts have been taken.

From the Rev. J. Edmonds.

"*April* 21*st*.—This day departed the soul of John

Adam to glory. He was a real Missionary of Jesus Christ. On the evening of the 14th he opened the meeting in prayer, and I thought he looked ill;—cut off by a fever at twenty-seven years of age. I believe we all blamed him for excessive labour, and exposing himself so much. So you see it is but three years since he left England, your letter sent by him is dated April 8th, 1828. He was a remarkably humble, modest man, carrying about with him the solemn manner of the old Scotch ministers. I think Mr. Christie will miss him very much—he died at the Mission House, Kidderpore. I have just received the card from Lindeman, but it is so far I cannot go out in the sun, I will meet them at the Scotch burial-ground. He has been only two years and eight months in the country. The Lord has a right to do what he will with his own."

From the Rev. G. Gogerly.

"The great zeal which our dear brother constantly manifested, led him to act rather imprudently. Every day he was out in the sun from till ten or eleven o'clock, in the bazaars, streets and lanes, talking to the people of the way of salvation. The loss the mission has thus sustained, at the present time, will be particularly felt. He had just taken charge of a large native church in the villages, which is now left destitute of a pastor. But 'it is the Lord,' and we would lie passive in his hand."

From the Rev. F. Lacroix.

"Since my last we have sustained a severe loss by the death of dear Adam, on the 21st of April. Eight

days previous to his demise he opened the anniversary meeting of our auxiliary Society with prayer. The following day he and myself went to the villages to the south of Calcutta, and in less than a week after he was no more! I was with him almost all the time of his illness, day and night, and so were our other brethren. We all loved and esteemed Adam so much, that as soon as we could leave our most necessary avocations we repaired to his bed, and were often all there together. The principal theme of his unconnected talk, in his delirium, was the Missionary work, to which he would constantly refer. Dear Adam! he is gone—but gone to his reward. A more faithful, zealous, self-denying Missionary there has never been in Bengal; and though his Missionary career was short, the good example he has left to his brethren of all denominations, *in indefatigable activity*, will I doubt not, long prove beneficial to the cause of missions in this country."

From the Rev. G. Christie to Mr. Adam.

"During the last four months of your lamented son's short but brilliant career, we lived together. During a daily intercourse of even that period, when there was seldom any society but that of each other, I must have known a good deal of his views, plans, and labours. Many of our conversations concerning the things of God and his kingdom in general, and his work among the heathen in particular, I am not likely soon to forget. I also witnessed a good deal of his active exertions for the best interests of this awfully benighted people. In the work of the Mission I was unable to do any thing, through ignorance of the

language; but I wished to be a looker on as much as possible for my own profit. As I had the language to acquire, I could not often attend Mr. Adam in his morning excursions among the people; but when he went out in the afternoon or evening to preach, or distribute tracts, or examine schools, I frequently accompanied him. I felt happy and grateful that I was to spend at least my first year in India in connexion with him; and I sighed over his death as a personal loss of great magnitude. During the first three days of his last illness, I was the only person who was *constantly* with or near him. During that period I observed, that except sometimes in the night when the fever was more severe, and rendered him restless or absent, his mind was generally tranquil and happy. He was much engaged in reciting passages of Scripture, or in repeating or singing verses of hymns. I occasionally read to him, and several times prayed with him, as did also some of the other Missionary brethren. Into all this he entered with much enjoyment."

From the Rev. J. Hill to the Rev. H. Townley.

..... "But, oh! my dear friend! what can we say of the wonderful ways of God, as it regards the church in this country, in the death of our dear brother Adam. We feel confounded; 'the iron has gone into my soul;' I know I must not repine, nor charge the Lord foolishly, but my heart bleeds. I send you a few copies of the sermon I preached on the occasion; it has been widely diffused in this country, and with God's blessing will, I hope, be useful, in exhibiting a specimen of the Christian character of rare occurrence. His whole career in India was a

very remarkable one, something like Milton's March of Angels,—'High above the ground.' I consider it one of the great blessings conferred upon me by a gracious God, that I should have been permitted to know him intimately, and to enjoy his confidence. What a life of strong faith, ardent zeal, and undying piety his was! The combination which it presented of devotional ardour, mental application, and active exertion, was truly astonishing. Take it in any of these points, and it would bear a comparison with any life I have ever seen; the combination therefore made it truly wonderful. Oh, that the mantle of our dear departed brother might fall upon many young men of piety and talent, and that they might go forth to the Gentiles."

From the funeral Sermon preached by the Rev. J. Hill, at Union Chapel, Calcutta, May 1st, 1831, from 1 Kings xiii. 30, the following passages are selected, as furnishing faithful though exalted representations of a character of eminent devotedness and sanctity.

"One of this noble army was our departed friend; a Christian of no common growth, no mean stature, no dwarfish standard of excellence. By persons who judge of character by rank or station in society, or by the adventitious ornaments of exterior embellishments, he would probably have been overlooked. He had nothing sparkling, nothing meretricious about him; but if piety the most ardent, sincere, and unostentatious; if zeal the most fervent, enlightened and benevolent; if the deepest and most unaffected humility; if unshrinking, uncompromising integrity; in a word, if meekness, gentleness, charity, faith, love, purity, would place any man in the rank

of high moral excellence, that station belonged to him. These remarks are not made at random, or from a slight and superficial knowledge of his character, but from the closest intimacy formed from daily intercourse; and I can say, my conscience bearing me witness before God, that in private and public, in solitude and society, in the devotions of the closet, the labours of the study, or the active exertions of a Christian Missionary, I have never seen so perfect an exhibition of Christian excellence as in him. It was next to impossible to come into his company without feeling the force and energy of his Christian principles: these pervaded his whole character, and gave it a beauty, simplicity, grace, and dignity, which words do but feebly express.—Of his active exertions, combined with the most intense application to mental and moral improvement, we may form some estimate from the following brief statement which he gave of his labours to the Committee of the Bengal Missionary Society: 'Imperfectly acquainted with the language, and anxious as much as possible to combine my own improvement with the instruction of others, the attempts to present the Gospel to the adult population at the station and its vicinity, have been modified accordingly. At an early stage of a Missionary's career it is much easier to hold a conversation in a familiar manner than to deliver a sustained address to a floating, not unfrequently hostile, and always suspicious auditory; my habit, therefore, has been to go out in different directions every morning from eight till ten or eleven o'clock, enter into friendly conversation, invite discussion, read and distribute tracts, examine schools, &c. Two or three times a week I frequent markets, very numerous in this neighbourhood, (which present the most inviting

field of labour). These excursions are of the most interesting character, and present daily encouragement to persevere, so long as practicable, in the plan I have adopted. The afternoon has been devoted to the examination of schools by the road side, in the Catechism or Gospels, by which means numbers of persons become acquainted with the elements of the Christian doctrine.'

"Of his piety, I will repeat the following instance:— A day being set apart some short time since, for humiliation and prayer, by the whole congregation, he led part of the public devotional services of the morning: and so apt were his scriptural allusions, so holy his aspirations, so ardent his intercessions, such a glow of fervid piety to God and benevolence to man, seemed to breathe through his prayer, as must deeply have impressed all who heard him. After the service I asked him if he could give me an outline of the prayer he had offered up. He said he could not; nor was he aware that there was any thing remarkable about it; but if, said he, I felt more happy than usual, perhaps it is owing to this, that I rose soon after three o'clock this morning, and spent the time before I came here in communion with God.

"Perhaps however the most conspicuous features in his character were humility, modesty, and meekness; with the former he might be said to be clothed as with a robe, whilst he wore as an ornament a meek and quiet spirit, which in the sight of God is of great price. His humility, however, had nothing mean, nothing servile, nothing time-serving about it. 'The mode in which it operated,' to use the words of an eloquent writer, 'was at the utmost remove from

the shallow expedient adopted by those who vainly attempt to secure the praise of that quality without possessing it. It neither prompted him to depreciate his talents nor to disclaim his virtues; to speak in debasing terms of himself, nor to exaggerate his imperfections and failings, it taught him the rarer art of forgetting himself.'.....

"Biblical studies were his great delight, and the knowledge which he had of the Bible, considering his age, was very remarkable; he was acquainted, not merely with its general contents, but with every thing which appertains to the science of biblical criticism, chronology—geography—history, natural, civil, and ecclesiastic—the original languages of the Scriptures —the manners and customs of Oriental nations—the sources of evidence for the genuineness and authenticity of particular books, and of the whole volume. With a mind thus furnished with knowledge, and a heart still more richly fraught with the fruits of the Spirit, he gave himself to the life of a Missionary.....

"We congratulate those who have brought a great undertaking to a successful issue; who have finished, and finished well, an event involving momentous consequences, much risk and many toils. Such is life; a brief and transitory period, but connected with consequences of immeasurable importance and interminable duration. This eventful period he has closed, and closed well. Angels saw him enter the field, and they watched his steps with benevolent solicitude; they saw him yield to God in the service of the gospel, his body and spirit, which were God's; they beheld him like another, a Spartan youth, take from the hand of his mother, the shield of his warfare, inscribed, 'With

this, or on this, return.' They saw him fight the good fight, finish his course, and keep the faith; they saw him crowned with glory, honour, and immortality; and they hailed his happy spirit to the realms of everlasting day.—Nor must we consider those powers lost which are merely removed from our observation. When a sovereign calls to court from an obscure station, and a limited sphere of action, a subject in whom he has discovered powers far beyond his present duty, we do not consider his faculties lost by the change; but rather placed in that situation, and under those circumstances which will most fully develope them, and where they will be most duly appreciated. The King of Heaven has thus removed our beloved friend; he has taken him from a world of error and of sin, to a kingdom of truth and righteousness; to the happy abodes of life and immortality. There he moves on a loftier stage, through a wider sphere, and soars on a stronger pinion, and with a bolder and a steadier flight. There his ardent thirst for divine knowledge is slaked at the fountain of eternal truth; and his fervid spirit, unfettered from earthly incumbrances, performs with alacrity and without weariness or intermission, the services of heaven. There on Mount Zion, in the city of the living God, the heavenly Jerusalem, he mingles with the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, with the innumerable company of angels, and with the spirits of just men made perfect, who are before the throne of God, and serve him day and night in his temple; and He that sitteth on the throne shall dwell amongst them; they sha llhunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb that is

in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

In the concluding address to young persons, Mr. Hill observes:

"Should death occur whilst you are unprepared, unprepared you will stand at the bar of the great God; for 'after death the judgment,' when God will bring to notice every work, with every secret thing, whether it be good or whether it be evil. For this momentous event our departed brother was prepared. Not that he placed any dependance upon a life eminently devoted to the service of God; in this respect he would have said, from a view of his own shortcomings, the nature of his obligations, and the number of his sins, I am an unprofitable servant; God be merciful to me a sinner. He well knew, that on the ground of human merit, no flesh could be justified. But he had other and firmer ground for confidence. He had come to the Lord Jesus as a poor, helpless sinner; he had renounced every other source of confidence, and cast himself upon the finished work of the Redeemer. He had taken the Lord Jesus Christ for his pattern and his guide, his Sovereign and his Saviour, his fountain of purity, and his source of strength; and from this arose a hope both sure and steadfast, and which entered into that within the veil, whither the Forerunner has for us entered, even Jesus, made a high priest for ever, after the order of Melchisedec. In his righteousness he desired to be found; on his merits, as on a rock, he had built; and could say, I am not ashamed, 'for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' One of the

last expressions he uttered, whilst his mind was free from aberration, was in answer to a question, as to what was the ground of his hope in a future life. He replied with the utmost composure, 'God, in the mediation of his Son, has made ample provision for the pardon of all who trust in him; I trust in him, and from the day that I gave myself to be his, to the present moment, I have felt assured that my salvation was secure.'"

After such testimonies, it would be useless to attempt a panegyric; our object is not to eulogize, but to present a simple and faithful portrait of one so justly dear, and though young so truly venerated. Frequent reference has been made to his close study of the Scriptures, all who knew him will recollect this as a striking distinction; the extensive acquaintance with the Word of God thus obtained, manifested itself not only in the ample furniture of his memory, but in the simplicity and decision of his religious sentiments, unfettered by human system, the deep tone of his piety, and the rich unction of his devotion. The genuine humility, the lively faith, the seriousness and ardour, which characterized his prayers in public and family worship, were indications of a mind abundantly watered by the showers of heavenly grace, and possessing in itself "a well of water springing up unto eternal life."

The almost uninterrupted mental and spiritual enjoyment with which he was favoured, cannot be passed unnoticed. It may be referred to unusual strength of physical constitution, to remarkable exemption from pain and sickness, to a natural firmness

of nerve and buoyancy of spirit, but this was not all —there was a deep spring of vitality within, "Christ was his life," the Atonement was his meat and drink; from the doctrine of forgiveness through the blood and righteousness of the Divine High Priest, he derived strength, peace, and joy unspeakable. Nor was he content with the merely selfish possession of these benefits, he felt the force of the Apostle's argument, "The love of Christ constraineth us, because we thus judge, that he died for all, that they who live should not henceforth live unto themselves but to Him that died for them and rose again:" he knew by experience the active tendency of an internal principle of holiness, and all his rich enjoyment of the privileges of the children of God, was made subservient to usefulness. He "*laboured* to do good to all men;" his heart yearned over the wretched condition of sinners without Christ and without hope, and shrinking with impatience from the inconsistency and worldliness of professing Christians, his upright and holy mind faithfully and zealously reproved even the "appearance of evil;" urging the emphatic motive, "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

"Thou art gone to thy rest, brother!
We will not weep for thee;
For thou art now where oft on earth
Thy spirit longed to be.

Thou art gone to thy rest, brother!
Thine is an early tomb;
But Jesus summoned thee away,
Thy Saviour called thee home.

Thou art gone to thy rest, brother!
Death had no sting for thee;
Thy dear Redeemer's might had gain'd
For thee, the victory.

Thou art gone to thy rest, brother!
And this shall bè our prayer;
That when we reach our journey's end
Thy glory we may share."

A HYMN,

Composed and adapted to music by Dr. Malan, and presented to the sisters of his late beloved pupil,

"JOHN ADAM,

Rappellé du Combat pour le Repos de son Seigneur.

1. Au milieu du combat, vaillant soldat de Christ!
Tu te sens arrêté, ton Seigneur te rappelle,
Et ton Roi, tout-à-coup dans la gloire immortelle
Couronne ton esprit!

2. O Seigneur notre Dieu! de quelle obscurité
Tu nous voiles ici ta sage Providence!
Dans l'adoration nous gardons le silence
Devant ta Volonté.

3. Toi-même, de tes dons comblant ton serviteur,
Tu l'avais mis à part pour ton heureux service,
Déjâ, plein de ta force, il prêchait ta justice:
Tu règnais sur son cœur!

4. Tu le sais; du moment où ta puissante voix
Pénétra dans son âme et lui dit de te suivre,
Pour le siècle present il ne voulut plus vivre,
Et le Ciel fut son choix.

5. Il quitta tout pour toi, pour l'amour des élus.
Ton règne fut pour lui plus qu'amis et patrie
Et son âme aima moins sa famille chérie
Que ta gloire, ô Jésus!

6. Que de fois ce héraut du Royaume eternel
Aux pécheurs éperdus porta ton doux message!
Que de fois le païen ouit son témoignage
Et son touchant appel!

7. Dans ta paix, avec zèle, il s'était préparé
A te servir long-temps, par la foi, sur la terre.
Du champ de ses travaux....ô Seigneur! quel mystère!
Ton bras l'a retiré!

8. Mais ta sagesse ô Dieu! surpasse notre amour!
Notre amour ici-bas eût retenu ce frère....
Tu l'enlèves au monde, et pour toujours, ô Père!
Ton Ciel est son séjour!

9. Quelle allégresse ô Dieu! quelle felicité
De transports tout nouveaux ont inondé son âme!
Le pur amour des cieux l'embrase de sa flamme,
Et pour l'éternité!

10. Quel bonheur est le sien! Qui le racontera?
Il voit le lieu très-saint; il a franchi le voile,
Et comme au firmament resplendit une étoile,
Un jour il brillera.

11. Oui, tu le lui promis, ô magnifique Roi !
Il verra dans ton sein, pour son riche salaire,
Les âmes que son cœur aima dans leur misère
Et qu'il tourna vers toi.

12. Ah ! comme lui, Seigneur ! dès ce terrestre lieu,
Nous suivons ton appel, qui vers toi nous attire ;
Oui, même en notre deuil nous desirons te dire,
Amen ! ô notre Dieu !

13. Daigne par ta grace affermir notre cœur ;
Et soutiens notre foi jusqu'á l'heure bénie
Ou notre âme, en ton sein a notre frère unie,
N'aura plus de douleur !

ON THE MUTUAL INFLUENCES AND AFFINITIES THAT OBTAIN BETWEEN THE MORAL AND ECONOMICAL STATE OF SOCIETY.

THERE are two points of view under which man may be presented to our consideration,—as a moral agent capable of either good or evil, of being degraded by crime or elevated by the practice of virtue; as endowed with faculties of a high order, impelled to action by passions and appetites, and whose every energy may be called into exertion by the presence of sufficient motives. There is again another view which may be taken of his character, as forming a member of the universal family, as connected with his fellows in society, as one of a vast multitude of individuals thrown together by their Creator, and by the very constitution of their nature made dependent on one another.

The contemplation of man under these widely different aspects as a moral agent, whether his moral nature develope itself in solitude, and in the secret of his heart—in the company of his fellows, by means of the various relations in which he stands connected with them, or in his communications with the God who made him, or as associated with the body politic, both needed by, and having need of the assistance of others, as associated with them in providing for his animal wants, seeking in the midst of them a safeguard and protection from the numerous evils to which he is exposed.—I say, this diversity has given rise to the two distinct sciences which treat of man's

Moral and of his Political Economy. We think the boundaries of these two departments of enquiry, may be made palpable in the case of a single family. The duties which the children owe to their parents, the reciprocal flow of love and kind offices, the corresponding obligations of love, obedience and submission, binding on husband and wife, brothers and sisters, masters and servants, and then the still higher relationship by which they are united to their one common Creator, and which renders binding the duty of due homage and profoundest regard, together with the virtues of truth and justice, of purity and beneficence—these all would be the object of Moral Philosophy to investigate and enforce. And its Political Economy would consist in the internal regulations of the household, the plans adopted for their common benefit, the harmonious prosecution of means for the promptest and surest supply of their wants, the exercise of parental jurisdiction, and whatever would be likely either to secure or increase the happiness of the little community. The mutual influences and bearings that obtain between the one and the other, may perhaps be seen best in tracing the progress that a nation makes whilst emerging out of a state of barbarism. We suppose then a wandering horde of savages to have commenced a gradual process of amelioration, that, instead of roving the desart, and relying on the precarious provisions of the chase for their subsistence, they settle down in some fertile spot, and having constructed their rude habitations, they for some time, each for himself, endeavour to supply their manifold wants. At this period of their advancement, there can be little doubt that the embryo

principles of the division of labour and of barter would evolve themselves, as has been so ably traced by Dr. Smith. When one for instance, having been peculiarly successful at fishing, and finding he had more than he could well consume, would offer the surplus to some of his neighbours, in exchange for whatever commodities they might have to spare, and might deem an equivalent for it. It might so happen that he receives in exchange something he was in great want of, and which it would have cost him many hours' labour to procure. It would thus naturally sugest itself to him, that, if he devoted a considerable portion of his time to the occupation of fishing, he might always have on hand a stock which he might barter with his neighbours, in exchange for any commodities which he might feel the need of. Others imitate his example, and thus is the division of labour, the first germ of civilization, beginning to operate, and we suppose that a gradual process of improvement is now going forward. In this state of things, could the judicious regulations of a wise economy be brought to bear upon them; should the chief at their head be endued with more than ordinary sagacity and good sense, should he adopt such plans as should facilitate their mutual co-operation, should he enact such laws as would repress crime, and by a wide and vigilant survey provide for the security of the whole community; should he establish schools for the instruction of the young, and give every encouragement to the tutoring of his people to the precepts of morality and religion; should he by a happy foresight institute such measures as that every thing should proceed in the most perfect harmony to the general improvement

of the whole; no one can say how the wisdom of such an economy might accelerate the march of civilization, and how many years of arduous struggle for emancipation might be saved to such a people.

And here, before specifying a variety of particulars in which the mutual action and reaction of the moral and economical state of society are most apparent, we think it may be premised as a kind of axiom, that the moral nature of man being so far superior to his merely sensient and animal nature, any regulations of political economy, however apparently beneficial in other respects, should be branded as a pestilence, if they tend in any measure to swell the list of crimes, or to fetter in their exercise any one of the promptings of virtue. And as the enactments of political economy are to go forth over the face of a whole community, and are to influence the conduct of so many, one of the most important restraints that should be laid upon it is, that it should not in any instance require what is contrary to man's moral nature, and by overstepping its own proper limits, officiously interfere with what has been provided for by a higher economy. For should this not be attended to, whilst apparently fostering, it might instil the deadliest poison into human virtue. And whilst seeming graciously to smile with approbation, spread a withering blight over the tender seeds of moral worth. Lest it should convert a scene of consummate loveliness into a desolate wild; in a word, lest by appearing to be wiser than God, it should lay fearless hands on his workmanship, and thus mar its beauteous proportions and most attractive charms.

We shall shew then, the influence that the economical state of society exerts over the moral.

1.—By inducing habits of general industry.

2.—By raising the standard of enjoyment.

3.—By pointing out the proper direction for the law.

4.—By lessening the number of destructive wars.

1. By promoting industrious habits, it may be greatly subservient to the interests of morality. The connexion between idleness and wickedness is so close, and presents itself so forcibly to every observer, that it is scarcely necessary to say much upon this topic. The human mind is so constituted that activity is essential to it. Unless when lulled into forgetfulness by sleep, a constant succession of thoughts and interests form the unbroken chain of man's life, and these unless good, must for the most part partake of the nature of moral evil. For from the acknowledged bias of the human heart to what is evil, it follows that that time which is not taken up in the performance of good actions, or at least of those which are indifferent, will, if once left vacant, be devoted to the pursuits of sin. And hence arises the rule of morality, which binds upon her disciples the being diligent in business, which charges upon them to suffer no minutes to roll by unimproved; never to recline themselves upon the bosom of luxurious ease—never to lay themselves open to the enticements of surrounding temptations, but to overcome the evil by the earnest pursuit of the good. And often does it reiterate to them, that rather than give themselves over to that dull vacuity of thought which enervates and unmans the soul, they should strenuously pursue even trifles for a time. Like a skilful general who, knowing human nature, rather than suffer his troops to wanton in luxurious idleness (the sure pre-

sage of their defeat), calls them daily to the field, and should no enemy present himself, he will bring their energies into exercise by marching and countermarching, by mock fights, and by all the hardships of a real though imaginary warfare.

First, then, political economy may be subservient to these ends by making provision for the security of property. This we may say is the very first and greatest encouragement to industry. For so long as it is uncertain whether I or my relations shall reap the fruit of my toils, I have no inducement to exert myself. So long as depredation, robbery, and oppression are common throughout a country, so long is it morally impossible that general diligence and industrious habits should characterise the people.

The land, if by necessity only partially cultivated, will not have that care and attention bestowed upon it, which alone can make it unfold its prolific virtues. If I have no one to repress the unjust usurpation of my rights, to punish him who has laid waste the fields, and who has wantonly destroyed the fairest and maturest production of the soil, rather than be exposed to so cruel an annoyance, I will let the plough lie idle in the furrow, and content myself with a very bare and scanty allowance. Hence then that powerful incentive to industry, the desire that each man has of bettering his condition, is nullified. Nothing could lead a man to cultivate and adorn that estate which, though nominally his own, was every moment a prey to a host of plunderers. It is likewise so in the arts and manufactures, where the same principle of each man's bettering his own condition also operates, but can operate only so far as the fruits of his success, and

the wealth he may accumulate is insured to his own disposal. For who would embark in any great manufacturing concern, knowing that when he had enriched himself thereby, he would only become a more tempting bait for the rapacious avidity of his superiors? and who would lay up stores, that he knew would become the prey of iron-hearted oppression? The want of proper political regulations securing the right of property inviolable, seems to be the grand cause of the misery and degradation of such nations as Turkey and the Burmese empire, and one grand reason why they are so far behind many of the nations of Europe.

Secondly. The institution of Saving-Banks. These, if established in every parish, would induce habits of frugality and economy, and a disposition to calculate for the future, which tend to promote general industry. The poor would begin to feel the satisfaction of having something of their own, from which they can draw in adverse times, and they are thus incited to use all means in their power to add to their little capital, which they see already swelling beneath their hands. Prudence and industry go hand in hand: the first is seldom found without the second, and that which produces the one, tends also to the production of the other.

Thirdly. By correcting one of its own ill-advised steps, viz. by the abolition of the Poor Laws. These laws, by providing a fund to which the poor have a legal right, draw them off from relying on their own efforts, and accustoming them to lean on a foreign arm for support, operate effectually as a bounty upon idleness. And those who, under another economy, would be urged on to exertion by the sense of impending

necessity, and who would never be suffered to relax in their most strenuous endeavours, are lulled into a soft but ruinous listlessness, and all those incentives by which the God of nature had called upon his creatures to a healthful activity, are nullified by their withering influence. Under its sway the parishes of England are overburdened with a worthless set of lounging paupers, who in complete elucidation of our principle, are ripe for the perpetration of all crimes, and who serve as practised instructors to decoy the youthful mind from the ways of industry and virtue.

Fourthly. It may be prejudicial to industry, by authorizing into a custom the frequent observance of days of general festivity and relaxation from labour. A sound political economy, whilst it would not overlook times of seasonable cessation from business, would yet be careful not to multiply them so as to habituate the people to calculated periods of idleness. The bad effects of these regulations are visible in almost all Catholic countries. And this is strikingly witnessed, with the advantage of a contrast, in the case of one of the Swiss Cantons and the kingdom of Savoy adjoining to it. Though the soil of the former is inferior in natural fertility, and its situation is not so favourable, yet the moment the boundaries are passed, the extraordinary change is most surprising; the fields and gardens are no longer so well cultivated, the houses and villages have lost that air of neatness and comfort, the people, no longer active and intelligent, now appear slovenly, idle, and sottish. The traveller anxiously enquires the cause of so sudden an alteration, and finds that being under popish jurisdiction, so many saints' days are regularly observed as holidays; this

has operated like a general invitation to the pursuit of folly and crime, and has doubtless had a great share in thus giving a tone to their national character.

But secondly, a sound political economy may do much to further the cause of morality, by raising the standard of enjoyment. The human mind must be unfettered before it can give birth to noble and generous deeds. Its ardour is extinguished, its spirit dies beneath the lash of the oppressor and the baneful influence of slavery.—And though it wear not the hated name, yet when the common people are contented with what barely supplies their wants, when they are completely dependent on the will of their employers, and dare not raise a voice in defence of their own rights, then do we see all the degrading and miserable effects of slavery—I mean as to its effects upon the mind; and when but a little removed from actual starvation, the mind raises not itself to its natural dignity, and intent solely on supplying animal wants, is degraged almost to a level with the brutes. But grant that the poor are not pinched for a livelihood, grant that though they go forth unceasingly to their daily labours, they are yet liberally rewarded, and have a little time to devote to mental cultivation, this by elevating them, both prepares the way and gives scope for the exercise of all the degrees of moral excellence. Their low standard of enjoyment is one reason why the face of savage society is so foully disgraced by the habitual practice of the grossest crimes,—why the social virtues have no place,—and why all the ennobling graces of our moral nature are nipped in the very bud, and never attain to maturity. And this elevation may be accomplished by instilling

into the minds of the people the desire, and furnishing them with the most effectual means, of bettering their natural and moral condition. And this again may be brought about—1. By the general diffusion of knowledge; and 2. By giving free exercise and encouragement to religious instructors.

1. The most ignorant are the farthest removed from a high standard of enjoyment. The mind being untutored and debased, the merely animal man cares not if only he have wherewith to satisfy the restless cravings of appetite, and so only that it is not nauseous to his palate, and supplied in sufficient quantities, he will gorge himself to excess with the offered provision; and though not deprived of the good sense by which he might relish superior gratifications, he is yet so sunk in bestiality, that he is either too stupid to avail himself of the proper means, or too lazy to give himself the trouble necessary for procuring them. If a judicious economy steps forward, with her bands of scientific labourers to instruct the public mind,—if by the institution of lectures adapted to their capacities and occupations, she excite a general thirst after knowledge, and if when she has once excited it, she still feed it with her pamphlets and weekly publications, all of a nature easily to be comprehended by the vulgar—if by her influence she can prevail on philosophy to clothe herself in a vassal garb, and descending from her lofty elevations, to hold a free and accessible converse with the common people; if, instead of confining it within halls and colleges, she can cause it to spread in rich diffusion over the general face of society; if, instead of a base and illiterate herd, she can convert them into an enlightened, an inquiring, and a

reading population—if these intellectual can but be made to supersede mere sensient gratifications, we have them raised in the scale of being, and in much more favourable circumstances for any improvement in their moral condition. And if, in addition to the adopting of means for the instruction of adults, she establish her schools in every village for the regular tuition of the young; if from their early infancy she can but embue them with the love of knowledge, laying the basis of a sound education, and providing them with that instrument which so readily unlocks all the stores of science; if in addition to the invaluable art of reading, she teach them also to put down their thoughts in writing, and give them some general acquaintance with history, and some of the facts brought to light by a higher philosophy; she may thus be providing for a progressive improvement, which we would fain hope has no ascertainable limits, and impress an impulse which would be transmitted with increased efficacy to their posterity. These means, there can be no doubt, would raise the tone of public character. The standard of their thoughts and of their pursuits being elevated, would raise the standard of their enjoyments; themselves ascending in the scale of being, would draw along with them the accessories of their individual and domestic condition in society.

Secondly. But a still higher principle than the mere general diffusion of knowledge is to be found in Religion. If the spread of scientific pursuits dissipate in some measure the gloom of a disgraceful ignorance, and by developing his faculties, and by giving a relish for higher than mere animal gratifications, enable a

man to occupy a somewhat nobler station, it is religion alone that can truly dignify him, refine his dross, and make him shine in all the lustre of the most exalted attributes that belong to him. 'Tis religion alone can give him the mastery over those lower appetites of his sentient nature, which, when satisfied, bring degradation along with them. Though arrayed in all the pride of philosophy, and shining with her most attractive charms, yet it is true, that in the estimation of a sound morality, a man might be debased below the very brutes. His passions might so completely have usurped the post of reason, as hourly to lead him captive into the willing slavery of vice. Still higher and stronger motives than any philosophy can present are absolutely requisite, and these are only to be found in religion. Even Voltaire could write, "Wherever society is established, there it is necessary to have religion, for religion is that which watches over the crimes that are secret, and is in fact the only law which a man carries about with him." Hence then, a judicious economy should remove every impediment, and leave a free and open track to the teachers of religion. But as she has no right to bind any particular doctrines or form of worship, on any who may lie within her jurisdiction, nor at all to interfere with the sacred rights of conscience, her wisdom here seems to be to encourage by not intermeddling with concerns which involve the eternal interests of so many individuals; for it must ever be remembered, that whilst religion provides for man's true honour and dignity here, it is mainly connected with a higher economy, and with a future life. If, then, the professors of any creed keep within the bounds of decency and morality, and

transgress none of the laws of civil society, she is surely bound both to tolerate and protect them. For there is a danger lest from her severe and bigoted institutions, she banish from her domain all those who feel it their duty to dissent from the particular system she has sanctioned, lest she repress inquiry and examination, and lest she lull into a calm acquiescence in the established faith, and spread the influence of a state religion over those minds, whose duty it was to have sought after and embraced the truth, independent of every other consideration. And there is a danger lest from a too fond regard for it, she be too liberal in the endowment of its offices, and lest by so amply providing for its instructors, she hold out a bait for the avaricious, and instead of furnishing faithful men who have made it their free and unbiassed choice, she set over the people worldly and rapacious hirelings, who thus make this sacred office but the stepping-stone to their sordid interests. Or again, lest by encircling those who wait at the altar with external pomp and grandeur, she make the church but a theatre of ambition, where the emulous competitors shall only strive to outdo one another in the pursuit of its envied honours, or by presenting so inviting a retreat to men of learning, she convert her temples into an arena, in which the subtile disputations of learning and philosophy shall take the places of the severe and imperious duties of the pastoral charge.—And hence it has become a question with many, whether here, as well as in the case of beneficence, the well-intentioned lavishments of a friendly economy have not shed an injurious influence over that religion which has God for its Author, which must prevail notwithstanding all opposition, and which

seeks no disciples but such as are won over to her by her own attractive charms, and by the efficient co-operation of a power that accompanies it from above.

3. By pointing out the right direction for the laws, it may lessen the number of crimes. It is the duty of the legislator to provide for the general interests of the community, by becoming "a terror to evil doers, and a praise to such as do well." But as it is not easy to decide the exact quantum of punishment that each offence deserves—it has often happened that they have committed the grossest mistakes, and it is the part of political economy to weigh the effects that such enactments have produced on the general face of society, and then to counsel them either to add to, or diminish from, the severity of their penalties. Thus, seeing the little good produced by the capital punishments annexed to forgery in this country, she might point out to the legislature the propriety, at least of making the experiment, whether a milder punishment would not be fraught with more salutary consequences, and, in general, whether her criminal code, so often written in characters of blood, might not be made more gratifying to humanity, and also more effective, when made to wear a more lenient aspect towards the criminal. Moreover, by being "a praise to such as do well." Here too, legislators have been led astray, and have often committed the grossest blunders. They have conceived, that by offering rewards to the practice of virtue, as well as by defending her in her rights, they were not overstepping the limits of their duty. It is thus that beneficence has been enacted into a law, and that charity, which is no longer charity as soon as it ceases to be spontaneous, has

been required by the civil officer. An ever-watchful economy, brooding over the interests of society, detects the specious imposture, and discloses this genius of mercy as a desolating pestilence, that would sweep from our common nature its dearest and most sacred sympathies. Having shewn from actual experience the direful effects, she may raise her indignant voice, and importune the conductors of the public weal, to retrace their steps, and henceforth to confine themselves within their own legitimate boundaries.

4. Again, war the most terrible of scourges to the human race, has often been originated by some false supposition as to the interests of trade and commerce. A particular market being prohibited, the drying up of some source of trifling revenue, and causes equally insignificant, have been the ample sources of the most destructive wars; and even imaginary causes have had their share in animating the terrible array. No one that considers the miseries and crimes, the desolation and anarchy, the subverting of all civil and religious authorities, the sure attendants of war, but would rejoice in the knowledge of any expedient, by which their recurrence would become less frequent. And this, a sound political economy with her arithmetic, her observation and proofs, (all which are often retired in the depths of a multiplicity of particulars) has a peculiar influence in effecting. By simply distinguishing things that differ, and bringing forward a correct political calculation, she may put her auspicious veto on the dread preparations of war.—Many other particulars might be mentioned, in which both its desirable or baneful effects on the moral condition of man, might be illustrated. And in concluding

this part of our subject we would dwell a little on the very wide and extended field of operation, over which political economy exerts itself. The lessons of the moralist are confined either to the family circle, the cloisters of a college, or to a necessarily limited number assembled for the purposes of religious instruction. And in the most extensive sphere of usefulness, when precepts and advices are committed to paper, and through the medium of the press, are circulated over the extent of some vast empire, yet even here, they are circumscribed to the reading and cultivated classes of society, and can produce no sensible impression but on a certain number. But the plans and processes of political economy, when once patronized by the leading members of the government, exert a commanding influence over the general character and prevailing dispositions of a whole people. The impulse once originating from this quarter, produces a perceptible impression on all ranks and orders of the commonwealth, it embraces the general interests of millions of families. And whilst moral philosophy would be plodding in one corner of the mighty fabric, political economy, like some skilful architect, surveys and provides for the harmonious symmetry of the whole. It lays down the great outlines, calculates the fair proportions, and with a master's hand arranges the numerous parts; and when once its plan has been completed, the moral instructors, like so many workmen, may raise and beautify the pile. But without such a previous plan, however skilful and industrious the bands of operators may be, though one might have polished the marble, and inscribed upon it the fairest designs,—though another might have chiseled into loveliness its

pillars and its ornaments,—and a third might have raised some goodly apartment, yet as there was no unity of purpose amongst them, all the good effects that would arise would be to have made ready a splendid mass of materials. But at the same time it must be granted, that though if well managed it conduce to these desirable ends, yet, if it receive a wrong bias, the disastrous consequences are also commensurate with the potency of its influence. And if we examine into the state of uncivilized nations, and even of certain nations that are civilized, but where misery and vice are the very first objects that force themselves upon our attention, and if we enquire why they with equal natural advantages are yet so much degraded below other nations, we shall find that though a false religion, or the want of the true one, is the leading cause, yet a very great deal must be traced to their not adopting those economical regulations to which others owe so much of their superiority, and that either there is a general neglect as to what concerns the public good, or if not, those on whom the duty is devolved are wholly taken up with thoughts of their own aggrandizement. And we doubt not that if sound economical principles were but once instilled into the minds of their leading men, much of their present misery and degradation might be removed. And though we know from the corruption of human nature, that a higher influence than any merely external agency is necessary to change the moral character, yet we believe that very many of those vices, though they may not have resulted from, yet have been fostered and greatly multiplied by bad political management, and might in a great measure be banished under a

new system; as for instance, oppression, injustice, and extortion on the side of the great, and that very low standard both of culture and of enjoyment (and with them nearly all crimes) on the side of the poor.

But whilst we have said so much on the intimate connexion that subsists between the regulations of a sound economy, and the subsequent growth of all the moral virtues, it becomes us also to say something of the still more intimate union that subsists between the purest system of morality, even the Christian religion, and the improvement in the economical condition of the societies into which it enters. Nations, even when every thing has concurred in their favour, have yet made but a slow and gradual advance towards civilization. The length of time necessary for trying expedients to find out what best suited the character of the people, and the peculiarities of their soil and climate—the constant changes, if not otherwise yet by death, of those at the helm of affairs—the difficulty of managing so unwieldy a mechanism as the economy of a whole empire, the tenacity of the human mind to customs sanctioned by the practice of their forefathers, and become venerable by their antiquity; these and such like causes present insuperable barriers to any thing like a sudden and instantaneous amelioration; and the experience of all ages has confirmed this; so that it had settled down into an axiom, that no improvement could rationably be looked for, but such as came with slow and measured footsteps. How then should we be both delighted and astonished to find that that religion which bestows innumerable blessings on man's moral nature, brings also in its train ten thousand minor blessings, which, by at once curing

the root of the disorder, and renewing his heart, induces also a change in what may be called his economical habits, his occupations and pursuits in domestic and civil society. This has often been witnessed in the case of individuals and families, where prudence, industry, and the most scrupulous conduct have succeeded to dissoluteness, improvidence, and every kind of vice—when a family, which by its example operated as a pestilence to a whole neighbourhood, has become its brightest ornament, whence have emanated the fairest displays of every social and moral grace. But no age has afforded specimens on a large scale so beautiful as our own, where the arts and the manufactures, and the decencies of life, together with the administration of the soundest economy, have followed in the track of this heaven-born religion. It would not have been so surprising had it merely accelerated the progress of improvement, but no one who has read the accounts of the Greenland and N. American Missions, as well as those of the islands of the Pacific, but must have been astonished at the sudden emerging of those nations from the very depth of a low and degrading barbarism. Many of these were wandering tribes, the very off-scouring of the species, men that might almost be looked upon as the connecting links between the bestial and the human nature, who were clothed 'tis true with a human likeness, but whose character as individuals, and whose gregarious communion with each other, assimilated them to the inferior animals. The regenerating influence of Scriptural truth having been once felt by them, has produced a thorough and transforming change. Their understandings being now conversant with the pure and sublime doctrines

of the Bible, and their hearts having been refined in this sacred mould, they no longer could take pleasure in those grovelling pursuits which had hitherto engaged all their attention. From roving savages, disorderly and impure, they have settled down into a well-regulated community—villages are built, land is cultivated, the endearments of home are enjoyed, and the arts and improvements of civilized life are rapidly disseminating themselves amongst them. And thus many of those uncultivated tracts of human nature, having been submitted to so efficient a moral husbandry, have in a very short time smiled in all the luxuriance of the most abundant harvest. These moral and political deserts have been made to 'rejoice and blossom as the rose.'

> "Well spake the prophet, let the desert sing;
> Where sprang the thorn, the spiry fir shall spring;
> And where unsightly and rank thistles grew,
> Shall grow the myrtle, and luxuriant yew."

There can be no doubt that since the first propagation of Christianity there has been a progressive advancement in the economical condition of all those countries, in which it has been left free to exert itself. And that even when alloyed by a base mixture of superstition, and amongst those who have despised its authority, it has had a considerable influence in raising the standard of enjoyment, in giving a higher tone to the pursuits, the occupations, and even the amusements, of modern society. The pure and elevated morality of the Bible must, when cordially embraced, raise a man above the general level of his fellows, who have not such powerful motives, and such sublime

calculated to give consolation fails now to afford it; "this may be true for others," it impassionedly exclaims, "but it is not so for *me*, the day of my merciful visitation is gone by, and now is it for ever hidden from mine eyes. The Saviour died for sinners, but I have so long rejected him—I have done despite to the Spirit of his grace—I have trodden under foot the blood of the Son of God." These, and such-like bitter reproaches, will the affrighted conscience urge against itself. Nor does the fullest and most explicit annunciation of the riches of divine mercy, of the ample provisions of the Gospel, and of the ability and willingness of the Redeemer to save to the uttermost all that come unto God by Him, avail to allay the tempest now raging in the breast. To such a mind, when already giving way to despair, and when all other remedies have proved ineffectual, may the example of the thief on the cross prove sovereignly efficacious. He likewise had neglected the day of his merciful visitation; already was he suspended on the cross which his crimes had merited—his life-blood was fast ebbing away, and yet to this wretched man was it said,—"Verily, this day shalt thou be with me in Paradise." He was saved—then none need lose hope. At the foot of the gibbet of the malefactor may be most loudly proclaimed that saying worthy of all acceptation—"Jesus Christ came into the world to save sinners, even the chief"—for him hath God set forth, as a signal example to those that should afterwards believe in his name. And it is worthy of observation, that even the best of men at the hour of death, have derived more consolation from some such instance as *this*, than from any other consideration

whatever. Not the least satisfaction seems to have been derived from a review of their well-spent lives—the strong light of Eternity and the glory of God now bursting on their view, throws all into the shade; sin is seen to be exceding sinful; the naked spirit is about to appear unattended into the presence of its Judge,—"I have heard of thee with the hearing of the ear," is each one heard to exclaim, "but now hath mine eye seen thee," therefore I abhor myself and repent in dust and in ashes;" "if I am saved at all," say they, with the excellent Fuller, "it must be by *great* and *sovereign* grace." And the nearer we ourselves have been brought to such circumstances, have we not found that the spirit, agitated and alarmed, fled as to its only sure asylum, to some truth like this—"the greatest offenders have had mercy shewn them, a thief was saved on the cross, then there is hope for me"? Thus does experience prove the wisdom of this mode of teaching fundamental truths, as they gain readier access to the mind, calm all its fears, induce a settled peace, and give the most solid consolation in the prospect of immediate dissolution. And we are, moreover, taught the importance of having such examples as are recorded in Scripture, present to the eye of our mind, that being fresh in our memories and hearts, they may seasonably present themselves in the hour of trouble. And it is our earnest prayer, that, if there be any in this assembly in the condition here adverted to, our meditation on this subject may present, as in a mirror before them, the exhaustless treasures of divine love; and that in the example of the dying thief, they may behold "Grace reigning through righteousness unto eternal life."

1. We shall direct your attention to the character of him who uttered the words,—"Lord remember me when thou comest into thy kingdom."

2. The purport of his petition; and,

3. The gracious answer he received; we shall then conclude with one or two inferences and cautions.

1. In the first place, your attention is solicited to the character of the suppliant. He was a *thief*. In the foregoing part of the narrative, as given by St. Luke, though he acknowledges that he and his accomplice suffered justly, receiving the due reward of their deeds, yet from its being mentioned that he rebuked him when he railed on his dying Lord, it might seem to suggest, that some great change had taken place during his confinement, and that in all probability, he had repented and reformed before being brought to the place of execution. In this instance however, as in many others, a minute attention to the whole Scriptural testimony on any subject, corrects the impressions left on the mind by a more general survey. In Matt. xxvii. 44, we read, "The *thieves* also who were crucified with him, cast the same in his teeth," (referring to the taunts and mockeries of the Jews.) Mark also says, chap. xv. 32, "And *they* also who were crucified with him, reviled him;" from which two-fold witness of inspired men we learn, that up to the last fatal period of his earthly existence, even when attached to the ignominious instrument of his death, he continued in a hardened and reprobate state of mind. Whether he were engaged in the same sedition and murder, for which Barabbas was imprisoned, though afterwards released, we are not informed, but it seems

not improbable. Neither are we told concerning the tenor of his former life, whether it had been all along marked with crimes of such surpassing notoriety, or whether this act formed a contrast to his general character. But even supposing that it were a deed into which he had been led by some burst of passion, or by the excitement of evil companionship, yet do the native corruption of the human heart, the innumerable secret sins, known only to the conscience and to God, crowned by this last flagrant act of disobedience, render him one of the most conspicuous monuments of divine grace ever exhibited to the world. We know the jealousy that many have expressed, at the plain declaration of truths to which such a fact gives birth. The legitimate and obvious inferences being drawn, it is said, would open the flood-gates of licentiousness, and would be virtually saying, "Go on in sin, for grace abounds." Hence some have endeavoured to shroud the lustre of redeeming love, as it shines in this example, by saying, "we know not what change may have taken place in his character during his imprisonment—whether he may not have been present at many of the miracles, and heard many of the discourses of our Redeemer, during the course of his ministry on earth." To all such suppositions, *the facts* of the inspired history form the most satisfactory answers. He mocked the Saviour on the cross; and if so highly favoured during his life as to have heard the discourses of *Him*, who spake as never man spake, that aggravating rule will then apply, "To whom much is given of him shall much be required."—He was a *thief* then, having committed crimes condemned by all laws, divine and human; theft manifesting a total absence of that love

which is the fulfilling of the law, and tending to subvert the very foundations of civil society. And we know too, that in the far greater number of instances, crimes so notorious are not perpetrated till after a gradual deterioration, which has perhaps been gathering strength during successive years. For the horrid precipice of vice admits the sinner (like a stone down the mountain's side) to roll on with still increasing velocity, till he dash into the gulf below. Moreover, the barbarity and hardness of heart discoverable in his joining, amid such circumstances, in upbraiding that innocent person, whose divine prayer, "Father, forgive them, for they know not what they do," he must have heard—can perhaps scarcely be paralleled. Hearts the most depraved, and those who have gone to the greatest extremes of wickedness, have yet been somewhat softened, in the prospect of so ignominious a punishment, or, if not in the prospect, at least at *the time* of suffering it. So far then from our finding any thing to palliate the conduct of this wretched man, the more we consider the narrative of the Evangelists, the more shall we be impressed with that enormous load of guilt, that must have accumulated during his life, and that marks him as one of the most heinous offenders the sun had ever seen: such then was his character, and as such we have conducted him to the very verge of the eternal world.

2. I am secondly to direct your attention to the *words he uttered*, "Lord remember me when thou comest into thy kingdom." Sudden indeed must have been the change produced in his mind in so short a period. But who can tell the workings of the spirit, when hovering over the unknown and untried abyss—

and as it feels itself hurried on by a resistless hand from the clay tabernacle which has so long been its dwelling-place, who can describe the anxious feelings of the then agitated bosom? the transitions that rapidly succeed each other? the alternations of hope and fear—the sense of guilt—the dread of God's wrath—the desire of pardon?

And who can say, but that some of those who long despised, and seemed to have outlived the day of mercy, while the soul yet lingered in the body, may have had given them to embrace in the arms of faith, some promise of the Gospel (too long neglected), and found it "an anchor of the soul both sure and steadfast." Mysterious is the mechanism of the human soul! nor less the dealings of its Creator with it! and a change, which had it lived still on earth would have manifested itself in newness of life, may have taken place in the last allotted moment of its earthly career. And thus, unknown to anxious relatives, whilst the gloom of despair may have settled around the couch of the departed, may the light of God's reconciled countenance have shone in upon the soul, and the individual that the most expansive charity dare not embrace, may have found with Him, "whose ways are not our ways, nor his thoughts our thoughts," mercy, favour, and eternal life—the guilty malefactor in the very agonies of death, may have uttered the prayer, "Lord, remember me in thy kingdom."

The conscience of the thief, whose words we are now considering, could never have been so callous, as whilst saying, "Remember *me*," to suppose there could be any thing like *merit*, that recommended him to favour. The black catalogue of his crimes, and his

[illegible]

[illegible] *Lord of Glory,*" and the "*Prince of Life.*" Herein we may behold what is "the exceeding greatness of his power to usward

who believe, according to the working of his mighty power," when he addressed the crucified Redeemer, saying, " Lord, remember me when thou comest into thy kingdom." The parent expects to be remembered of his children, the son by his parents—friend remembers friend, and any of these tender relationships bear to be mutually reminded of their obligations—but there is no such propriety in the thief and mocker begging to be remembered of the Son of God. This propriety can alone be found in his Mediatorial character, in those names of love—*Saviour, Redeemer, Prince of Peace,* which he then bore, and so vividly exemplified: it could only be as one able and willing to save to the uttermost all that come to God by Him; as the Surety of a better Covenant; as the good Shepherd seeking the strayed sheep; as the Friend of sinners, and the hope of the lost.

3. The gracious answer of the Saviour.

To the piercing cry of distress uttered by the penitent robber, the Saviour returned an answer of peace. And where is the instance in which Jesus turned a deaf ear to the voice of suppliant guilt and misery? When He tabernacled amongst men, and went in and out among them, his occupation was to succour the needy, to console the wretched, to heal diseases, and to forgive sins. He that had come on earth "to seek and to save *the lost*"—who " came not to call the righteous, but sinners to repentance;" who said to the woman taken in adultery, " Neither do I condemn thee," and to the leper, " Son, be of good cheer, thy sins are forgiven thee,"—He rejected not the earnest entreaty of this dying malefactor, and though himself enduring unparalleled woe, forsaken

of his God, and accursed, he yet replied, "*Verily*, I say unto thee, to-day shalt thou be with me in Paradise." There is a peculiar beauty and emphasis in the asseveration with which our Lord commences. Hard indeed must it have been for *such* an individual to believe amid *such* scenes. This strong asseveration therefore, was calculated to produce confidence, to banish fear, and induce a settled peace. The direct application to himself, "Verily, I say unto *thee*," must likewise have been most delightful to one, so justly alarmed and overwhelmed with the consciousness of pollution as he must have been. The speedy and instantaneous fulfilment of his desire is also to be noted, "*To-day*," it was then we read about the 6th hour, that is 12 o'clock. And as he had requested to be remembered in Christ's kingdom, he was told that in Paradise, or heaven, his place should be. He must have put up the petition in the most dreadful state of suspense, death was advancing by rapid strides, no time was allowed for reformation, he could only look to sovereign mercy. Nor was he disappointed; for "whosoever calleth on the name of the Lord shall be saved;" "he that believeth hath everlasting life; he shall not come into condemnation, but is passed from death unto life." How peacefully would the soul take its flight after such an assurance as this! what a calm would succeed to the storm that so lately raged in the bosom! His spirit, before bound as in iron fetters, would now feel emancipated. "The Son having made it free, it would be free indeed"—joy, admiration, and love, would fill all its faculties. Often would it repeat to itself those ravishing words, those glad tidings of great joy; and whilst the soul

still lingered in the mangled body, would it exult amid all its sufferings till angels conveyed it to the heavenly Paradise.

Wonderful are the ways of God, unlike to the ways of men! for "as high as the heaven is above the earth, so high are his ways above our ways, and his thoughts above our thoughts!" and this is uttered by the Prophet concerning his compassion and forgiving love. Truly, his mercy is a boundless ocean, which cannot be fathomed by human understandings! He takes of the very offscouring of the people, and makes them to sit at his right hand, covering them with a robe of righteousness, and putting a fair mitre upon their heads. "Jehovah," saith the word of prophecy, "hath determined to stain the pride of human glory," and he saith emphatically here, "Let him that glorieth, glory in the Lord!" "We are saved by grace, by faith, and that not of ourselves, it is the gift of God." "Where sin hath abounded, there hath grace much more abounded." "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." These and many other passages are illustrated by the example of the thief we have now been considering. Many other instances are recorded in Scripture which prove that "God is a God of pardon," and that "He delighteth in mercy," but no where does the glory of sovereign grace appear more conspicuous. Here God sets to his seal, that his promises are true in their fullest extent. He here proclaims himself to be "the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." We are here experimentally taught that "Jehovah is merciful and gracious, slow

to anger, and plenteous in mercy." Nor need any despair after so bright a display of redeeming love. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy wine and milk, without money and without price."

And if any should object that this would seem to make God the patron of iniquity, let it be remembered, that the very person who announced pardon and free salvation, was even then shedding his blood, "a ransom for many, for the remission of sins." He that spoke forgiveness, and a title to the kingdom of heaven, was "the Lamb of God that taketh away the sin of the world." He that declared these good tidings was the very propitiation for our sins. And whilst on the one hand we behold the boundless riches of divine love, in the very channel of its conveyance, we behold floods of wrath overwhelming the substitute. So that in the one case God is the God of mercy, and in the other the God of justice, the just God is united with the Saviour,—whilst we see a soul saved from death, we see Jesus, who alone delivers from the wrath to come. And when we turn our eyes to the one cross, we behold the Law upheld in all its majesty, and when we look to the other, the Gospel pours forth the riches of its grace. So that in harmony with the whole book of God, in the very circumstances of this memorable transaction, the honour of the law-giver is vindicated while he passes by tranagression, and the greatest triumph of mercy is placed beside the greatest triumph of justice.

Again, if any should object, that the soul of this wretched man was in no state to join in the society and employments of Heaven, we answer, that in the

very act of believing the testimony of Jesus (which was the work of the Spirit of God,) a change took place in his heart, which would afterwards develope itself in all holy dispositions and conduct—that he was then born again, and though but an infant of days, he might enter into the kingdom of Heaven: and though his spiritual powers might be immature, and his senses not exercised to discern between good and evil, yet that he *was a created man,* and contained within him the germ of that heavenly mind that would expand and bloom in Paradise.

To *men,* who look not on the heart, and are ignorant of its future workings, the substantial deeds of holiness are necessary to prove the existence of love. But to *God,* who seeth not as man seeth, and who knoweth the end from the beginning, might the love that accompanied his faith, and the shame, and the longing desire, and all those hidden feelings of the soul, constitute the essence of that "holiness without which no man can see the Lord." 'Tis true, he had endured none of those trials which are the common lot of all the people of God—'tis true, that without engaging in the conflict, he obtained the victory, and that well-nigh ere he had commenced his career, he received the crown; but this only proves that God must have all the glory, and that the great change called *conversion* and *regeneration,* is a real change of heart, the implanting of a new principle of life, a *new creation,* and all the after-consequences in every Christian's life, are but as streams issuing from an original fountain. When through grace they first believe, they become alive from the dead, and the whole tenor of their now reformed lives, is but the acting of

that through the endless ages of Eternity, we must ascribe all the honors of our salvation "to Him that sitteth upon the throne and to the Lamb for ever." Are there any of our number that have committed flagrant crimes?—if not known to our fellow-creatures, doubtless our consciences witness against us multiplied iniquities. We are all sinners, and need pardon as much as the dying thief—you and I can plead nothing in excuse. Had we been placed from early infancy in the situations, and exposed to the temptations that have fallen to the lot of many who have died upon a scaffold, do we not see enough evil in our hearts to make it more than doubtful whether we should not have proceeded to a like excess of riot? Has not God restrained us by his Providence? and by pious parents' early education, and the voice of his ministers, set a hedge about our path, and so externally made us to differ from others? But He with whom we have to do looks on the *heart*, and an omniscient and infallible Judge, on comparing our *circumstances* and *character*, might pass a heavier doom on each one of us, than on yonder felon, who by his blood makes atonement to the injured laws of his country. Hence we all need to put up the same petition, under like convictions and feelings, "Lord, remember me in thy kingdom." If saved at all, it must be in the same manner, we must flee into the same ark of refuge, must wash in the same fountain, adopting the sentiments of the poet when he says—

"The dying thief rejoiced to see
The fountain in his day;
And there have I as vile as he
Wash'd all my sins away."

All are invited, let all come. To you likewise it shall be said, "thou also shall be with me in Paradise."

Let us lastly admire the *compassion* of our Divine Redeemer. There is something peculiarly beautiful and affecting in this last particular manifestation of love, to *such* a person at *such* a time. Then in the act of humbling himself even unto death, his soul bowed down within him, drinking to the dregs that cup of sorrows he so earnestly prayed might pass from him, he yet pours consolation into the wounded bosom of the thief. It was love that brought him from heaven to earth—love marked all his course below—it was love that led him to Calvary—and there whilst "stricken, smitten of God, and afflicted," in his love and in his pity he announced pardon to a justly condemned malefactor; whilst paying the ransom for *all*, he set at liberty *one* closest bound in the fetters of sin. Whilst expiating man's guilt he said to one of the most guilty, that his soul should go to heaven. Whilst consummating the work of Redemption, he made its preciousness to be felt, by saying to a prisoner, "Go free,"—and whilst bringing in everlasting righteousness, one was present, who shared its blessings, being made "an heir of the righteousness that is by faith." Nothing can exceed "the love and kindness of our God and Saviour," it is described as immeasurable and immense—it has heights, and depths, and lengths, and breadths, incomprehensible to finite minds, hence we may safely confide the concerns of our souls in his hands. From the cross he ascended to the right hand of his Father, and is now "exalted to be a Prince and a Saviour, to give repentance unto Israel

and the remission of their sins." "He has led captivity captive, and has received gifts for men, even for the rebellious."—"Kiss the Son therefore, lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in the Lord."

THE PRIESTHOOD OF JESUS.

Heb. iv. 14. "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

Of all the objections that have been brought against Christianity, none has been more frequently urged, nor with greater seeming triumph on the part of its adversaries, than that against the Atonement and Priesthood of Jesus Christ. At its first promulgation the Jews were scandalized by a doctrine, which exhibited him who professed himself their Messiah, as a mingled spectacle of ignominy and love, and a propitiation for the sins of men. They could never admit that He, who was called in the Scriptures the Son of God, who was to receive the adoration of angels, and was to rule over the kings of the earth,—whose life was to be adorned with every virtue, and who should teach his people righteousness—could be numbered with transgressors, and make his exit from the world amid the scorn and reproaches of his enemies. It appeared to them fraught with absurdity, as it tended to lower in their estimation their great law-giver, Moses, to contradict their favourite interpretation of the prophets, to degrade their most sacred institutions, and abrogate their ancient rites and ceremonies: it also exposed their self-righteousness in which they trusted, and convicted them of the basest ingratitude and murder. In like manner, the philosophic Greeks treated with contempt a Religion whose founder, as was ac-

knowledged by its friends, expired amidst the most aggravated sufferings, and the hatred and execration of his people. They understood not the mysterious dogma of a professed God, laying down his life for sinners, and that one who made claim to unlimited authority, and was said to have wrought miracles, should submit to be treated so degradingly by inferior creatures, and at last die upon a scaffold. These objections, under a very trifling diversity of forms, have been re-echoed by Infidels in all succeeding ages, and the doctrine of the cross which was "to the Jews a stumbling block," and to the learned heathen "foolishness," in the days of the Apostles, has not failed to awaken the enmity, and rouse the deadliest opposition among the men of our own generation. Nor are there wanting those, who with a professed belief in the Bible as an authenticated Revelation from Heaven, reject all the claims of Jesus as a Priest, and vilify the doctrine of the Atonement: and whilst sitting at his feet as a teacher, and receiving his moral lessons, strenuously affirm that this was the sole object of his mission to earth. Now as this error strikes at the very foundation of our faith, and would rob us of our dearest hopes—as by denying that "Jesus died for our sins, and that he rose again for our justification according to the Scriptures," it would render our preaching vain, and your belief vain, so that we should be yet in our sins, it becomes every Christian to examine well the testimony of God upon this question, and to be able to give a satisfactory "reason of the hope that is in him." For if the doctrine of salvation by Christ be not true, then is the boasted religion of Jesus only a purer system of morality,—then did its Author and its first

promulgators (on this system falsely called inspired) use language the most calculated to deceive and perplex the human race,—then is the problem of man's guilt and God's mercy yet unresolved,—the announcement of unwonted peace, and the gladdening message of the angels, prove abortive. If His sacrifice be not an atonement for sin, then did the first Christians embrace a falsehood, then have the great multitude of its preachers and martyrs borne testimony to a fiction, and the very song of Heaven and the anthems of the redeemed are founded on delusion and fable. Blessed be God, we are not left at an uncertainty; it is written as with a pen of iron, and with the point of a diamond, on the whole tablet of Revelation: it starts with the clearness of light, on even the cursory reader of the Bible: it is discovered by its enemies if not by some of its professed friends, and not even the feeblest Christian need fear the objections of any adversaries, if submitting himself to divine teaching, he respectfully welcome the message that has come down to us from above.

In treating this subject, let us not view it as a matter of trifling importance, which we may receive or reject at pleasure, but on the contrary, let us approach it as fraught with most momentous consequences, being connected with the grounds of our justification before God, and involving in it our everlasting happiness or misery.

We shall, 1st. say something on the Nature and Origin of Sacrifices and the Priesthood.

2d. Prove that Jesus was a true Priest, and offered a true sacrifice.

3d. Point out the blessings that flow from this character

of the Redeemer, and conclude with some inferences and warnings.

1. Explain the nature and origin of sacrifices and a priesthood.

It is a remarkable fact established by the most sufficient evidence, that among almost all nations animal sacrifices have made part of their religious services: it is worthy of enquiry then, what motive could have induced them to this conduct? It seems natural that in the absence of the Benefactor, especially one to whom we are so much indebted as God, a part of the gift he so liberally bestows, should be set apart for his use, or if from his abundance he may be supposed to have no need of them, they may be the witnesses of our gratitude for his favours. This principle may account satisfactorily for the presentation of fruits, vegetables, and articles of use and ornament, which were dedicated in the temples of the false gods; but the slaughtering of selected animals, and the consuming them by fire upon the altar, seem to us not to be fairly traced to a sense of gratitude on the part of the offerers. They are connected with a consciousness of sin, and amongst many nations it has been supposed that the oblation of innocent victims propitiated the anger of their idols, and secured towards them the favour of the Deity. Whence then has this custom originated? and who first suggested the idea that the expiation of guilt must be effected, and peace restored to the agitated conscience by the slaying of an ox in a temple, or the consecration of the blood of a goat or a sheep upon an altar? Can any one suppose that this is a mere dictate of reason, or that any congruity can be traced between the commission of sin by a moral

agent, and its pardon by the rite of sacrifice? would it not rather seem, by the unnecessary destruction of animal life, that I swell the number of my transgressions, and provoke the benevolent Creator both to a speedier and more aggravated punishment of my crimes? We cannot help thinking this would be the conclusion of well-directed reason; and that that saying of the Apostle must approve itself to every understanding, "It is impossible that the blood of bulls and of goats should take away sin." We conclude therefore, that the use of sacrifices is of divine appointment, and that it descended by tradition from the first fathers of our race, to all the various tribes and families that cover the surface of the globe. On opening the volume of inspiration, we find the first mention of sacrifice in the immediate family of Adam. "And in process of time," it is said that "Cain brought of the fruit of the ground an offering unto Jehovah; and Abel he also brought of the firstlings of his flock, and of the fat thereof, and Jehovah had respect unto Abel and his offering, but unto Cain and his offering he had not respect." The Apostle commenting upon this, says "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." From which it would seem that Cain, not recognizing his unworthiness as springing from fallen parents and guilty of many crimes, wished, as an innocent creature dependent on divine bounty, to present a gift of the produce of his husbandry; but Abel, acknowledging his transgressions, and believing the promise of a future Saviour, in obedience to the divine command slew a lamb of the flock, through which special act his sins

were pardoned, and he obtained an interest in the great atonement. In like manner when Noah and his sons issued from the ark, after the deluge had subsided and it rested on the mountains of Ararat, it is recorded, "Noah builded an altar unto Jehovah, and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar." Like accounts are frequently given in the histories of the patriarchs, of Abraham, Job, Isaac, and Jacob; but the more full and perfect institution of sacrifices was reserved for the Jewish dispensation, when the tabernacle was erected in the wilderness, and the temple at Jerusalem; and when instead of each father being the priest to his own family, a consecrated order of men was appointed to that office. In the book of Leviticus there is a very detailed account of the setting apart of Aaron and of his sons to the priesthood, of the anointing oil, of the sacred utensils and apparel, of their more stated and occasional ministrations, the prescribed duties of the offerers, and those more solemn seasons, when the whole congregation of Israel assembled before the Lord, confessed their sins, and partook of the benefit of the slaughtered victims. Upon this subject our time does not allow us to expatiate; we refer you to the books themselves, and that inspired explanation of them given by the Holy Spirit in the profound and most important Epistle to the Hebrews. I would only say, the priests, being transgressors, had to offer for themselves as well as for others; that the High Priest was clothed in peculiar dignity, and had to perform peculiar duties, having to offer the blood of the sacrifices on the altar, and sprinkle it on the mercy-seat to make intercession for the guilty, and

pronounce in blessing the thrice repeated name of Jehovah upon his people. And in reference to sacrifices, that great care was to be used in selecting them; that they were to be offered by individuals who laid their hands upon the head of the victim, and confessed their sins; that a Lamb was offered every morning and evening, which was doubled on the seventh day; and that on the great day of atonement, once every year, other symbolical and most significant rites were added, as when the scape-goat, having had all the iniquities of the children of Israel confessed over him by the High Priest, was let go by a fit man into the wilderness, denoting the complete transference of sins, and their entire removal from the eyes of offended justice. You will also observe the frequent use made of the blood which was considered as the life; and God himself expressly declared, "it is the blood that maketh atonement for the soul." This is mentioned by the Apostle, Hebrews ix. 18—23. Such then was the rite of sacrifice, and such the office and duty of the Aaronic priesthood.

2. We are secondly to prove that Jesus was a true Priest, and made a true atonement for our sins.

Now let it be observed, that a true priest who is "ordained for men in things pertaining to God," who is consequently a species of mediator, who obtains for us the forgiveness of sins and the acceptance of our persons and offerings, should have sufficient favour with our Maker to effect our reconciliation, and ability to satisfy divine justice—he "should have compassion on the ignorant and such as are out of the way," and be willing to undertake for them—and lastly, to benefit the succeeding generations of men, he should have

an unchangeable priesthood. These pointswere wanting in Aaron and his sons, who, because they were sinners, had equally incurred the anger of God with the rest of men; who though they might be willing, had not the ability to obtain redemption by the strongest expressions of their love; and who, by reason of death, were soon gathered to their fathers. Now all these requisites centre in Christ, and in none other than him, and hence those sacred characters were only types and imperfect representations of better things to come. As to his having favour with God, a voice came from the excellent glory, saying, "this is my beloved Son, in whom I am well pleased." The words of the prophet also, were, "mine elect in whom my soul delighteth." He is called God's own Son, his first-born, his only begotten, his well-beloved. As to his compassion for the people, and his willingness to save, it is said "He loved them and gave himself for them;"—"He came to seek and to save the lost;"—"He who was rich for their sakes became poor;"—"He saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him, and his righteousness it sustained him. He put on righteousness as a breast-plate, and a helmet of salvation upon his head;"—"He became our advocate with the Father, and is now able to save to the uttermost all who come unto God by him." He is competent also, because being Immanuel, and superior to the law, he could make himself subject to it, and impute his righteousness to his chosen; and by his voluntary sufferings he could answer its demands, and thus while it is magnified and made honourable, they are secured from punishment. By both rendering a sinless obe-

dience, and suffering the dreaded penalty, he makes satisfaction to offended justice, and opens the kingdom of heaven to all believers. His priestly character and atoning blood are likewise effectual to men of all countries and of all ages, in effacing all the shades and degrees of crime, because He is "the same yesterday, to-day, and for ever." His office is not translated nor are his functions liable to intermission, he is a "priest *for ever* after the order of Melchisidek," who, combining in his person the regal and sacerdotal prerogatives, and whose parentage and birth not being recorded in the genealogies, shadow forth a feeble image of eternity, is represented by the Apostle as made like unto the Son of God, and the most perfect type of his uncreated glory.—He also offered a perfect *sacrifice:* now this should be a life of spotless obedience, and the enduring in our nature of a punishment equivalent to the demerit of man's aggravated transgressions. For we read, "he was made of a woman, made *under the law,* that we should receive the adoption of children." "And when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." "Lo, I come to do thy will, O God." "By the which *will,*" saith the Apostle, "we are sanctified, by the offering of the body of Jesus Christ once for all." He is called "a Lamb without blemish and without spot;" this was particularly ordained of the animals that were presented unto God upon the altar, that being first examined by the priest and found free from imperfections and disease, they should be set apart to this solemn service; and to this it is that the Redeemer seems to allude to when he says, speaking of himself,

under the appellation of the son of man, "For him hath God the Father *sealed*." He is called, "that just one, in him there was no sin;" "he did no sin, neither was guile found in his mouth." And as to his sufferings, they are recorded as being painful beyond conception: all the varied characters of grief in form, intensity, and duration, met in him, who is emphatically entitled "the man of sorrows:" let his birth in a manger, his life of unmitigated poverty, the malice of his enemies, the unfaithfulness of his friends, his agony in the garden, his combination of shame and wretchedness, his mental anguish and horror upon the cross—let all, and infinitely more that is recorded, or is unknown, tell how he was made a *curse* for us. Ask the prophets, and they will tell you, "Messiah, the Prince, was to be cut off," "for the transgressions of my people is he smitten;" he is to make the sacrifice and the oblation to cease, himself being the true sacrifice—the iniquities of the land are to be removed in a day, whilst reconciliation is made for sin by the bringing in of his everlasting righteousness. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." "Jehovah laid (or made to meet) on him the inquity of us all: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Ask the angel who announced his birth, and he will tell you, "He is called Jesus, because he saves his people from their sins:" or that multitude of the heavenly host who singing the praises of God and the happiness of man, declared to the shepherds of Bethlehem that there

was " born that day in the city of David a *Saviour*, who is Christ, the Lord." Ask that greatest of prophets, the Messiah's forerunner and harbinger John, and he answers, pointing to Jesus, " Behold the Lamb of God, who taketh away the sins of the world." Let Caiaphas his enemy, the High Priest that year, be heard, and he will declare by the Spirit, " that it is expedient that one man should die for the people, and not for that nation only, but that also he should gather together in one the children of God, that were scattered abroad." But the Redeemer himself should know the reason of his own sufferings, and his word is law amonst all his followers: did he then deceive us, or use language of doubtful acceptation, when he declared, " I am the living bread which came down from Heaven. If any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world;" and again, " I am the good Shepherd, and lay down my life for the sheep;" and again, at the institution of the Supper, " this is my blood of the New Testament, or Covenant, which is shed for many, for the remission of sins." Were his Apostles mistaken, or did they write otherwise than they meant, when they announced first that Gospel which they preached, that " Jesus Christ died for our sins according to the Scriptures"—that he was as really a substitute, and put himself as much in our place as the sacrificial victims did under the Jewish dispensation? And as the fire on the altar of burnt offerings consumed the slaughtered animal in the place of the transgressor, so " Christ our passover was sacrificed for us," and he presented himself for us " an offering

and a sacrifice to God, for a sweet smelling savour." Is he not the propitiation for our sins?—does he not reconcile us to his offended Father?—were not our sins imputed to him, and his righteousness imputed to us? Whilst the Spirit witnesses, "he was made sin for us who knew no sin, that we might be made the righteousness of God in him;" whilst an inspired teacher declares, "We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot;" and another in a burst of praise, ascribes "unto him that loved us, and washed us from our sins in his own blood, glory and dominion for ever:" and whilst the multitude that no man can number in the temple of Heaven, around the throne of the Lamb, chant that new and ever-blissful song, "thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;" can we doubt that the sufferings of Christ, consummated by his humiliation unto death, are the proper substitution for our guilt, the only means of obtaining pardon, and all spiritual blessings, and the true causes of our everlasting salvation?

But it is summarily answered that the sufferings of Jesus were those of a martyr, and that he saved only by setting us an example of patience, fortitude and piety, and teaching us to be faithful even unto death. To this we reply, that acknowledging Jesus to have won a martyr's crown, knowing that he witnessed a good confession before Pontius Pilate, and chose rather to part with life than with a good conscience, or in the least oppugn those sacred truths he

had promulgated: we also believe he wore the insignia of priestly dignity, and the blood-stained garments, and the crown of thorns, as the guarantees of our safety, the pledges of reconciliation and eternal life. Our Redeemer, we conceive, died under a threefold character, each furnishing instruction, and each procuring blessings, and in each of which we glory. He died as a *witness for truth*, confirming the doctrines he taught and sealing them with his blood; and in this he left us an example that we should follow in his steps. He died also as a *testator*, giving efficacy to the will and covenant, making over to us a heavenly inheritance, unlocking the treasures of sacred blessings, and securing to us a happy immortality. In this sense he said to his disciples a short time before his crucifixion, "I appoint to you (or I make over to you by will) a kingdom, as my Father hath appointed to me." But he also died as a *Saviour*, as a *sacrifice*, as a *priest*, expiating our guilt, consecrating us to God, and delivering us from merited punishment. By dying, his blood made atonement for us upon the altar; by ascending to the right hand of his Father, he is become our advocate and makes continual intercession for us; and as in the act of blessing his disciples, he was parted from them, and a cloud received him out of their sight, so now has he received gifts for men, he invites all to come to him—he bestows repentance and the remission of sins; his lips are ever open, and his hands lifted up, pronouncing peace and salvation, mercy and eternal life; which leads us to consider lastly,—

3. Some of the blessings that flow to believers from the atonement of Christ. And these are the pardon of

sins, reconciliation to God, the acceptance of our persons and offerings, the gift of the Holy Spirit, and eternal life. That all men, more or less, feel the burden of sin we think is evident, from the terrors that seize upon them in the hour of sickness and danger, and in the immediate prospect of dissolution; from the efforts that are made even in heathen countries, by religious ceremonies, and acts of charity, by pilgrimages and mortifications to pacify the conscience, and if possible obtain favour with God. But though it should be denied that mankind generally are conscious of their sin, and the recoil from death, should be interpreted merely as a shrinking from pain, and a consequence of its momentous uncertainty, yet do we believe there are none in this assembly who are not frequently convinced of their innumerable transgressions, and however blameless before their fellow men, and in whatever estimation they are held by society, they feel that in the sight of their Maker they are covered with pollution, and are chargeable with many crimes, and in the bitterness of sorrow have often been compelled to exclaim, "God be merciful to me a sinner!" Our shameful ingratitude for numerous and invaluable blessings, our neglect and forgetfulness of the Creator, in whom we live, and move, and have our being, our little ardour in his worship and zeal for his glory, our frequent violation of his commands (if not in conduct yet in heart,) and our contempt of his authority—*these*, and numerous other sins, both of omission and commission, are so flagrant, and so equally bear upon the virtuous as the vicious, that it seems impossible for a thinking man to deny them, and not at times to be filled with the most dismal forbodings of

futurity. If there be a God that judgeth in the earth, and who will call man to a strict account for his actions, then have we reason to anticipate a righteous retribution, and a most fearful doom.

1. The expiation of guilt therefore and *pardon*, constitute prime blessings, and are most devoutly to be desired by every son and daughter of Adam. Now the Scriptures assure us that this is the purchase of Christ's death; it is said, "When he had by himself purged away our sins, he sat down for ever at the right hand of God;"—"He is exalted to be a Prince, and a Saviour, to give repentance, and remission of sins."—"In him," says an Apostle, "we have redemption through his blood, even the forgiveness of sins."—Him hath God set forth to be a propitiation for the remission of sins that are past."—"God is in Christ reconciling the world unto himself," &c.

2. But there is more than pardon, there is *favour*. The Bible describes God as angry with men, and in opposition to the plausible theories of moralists, and the systems of heathen philosophers, all are declared to be "by nature *the children of wrath*." Now, though it is true that in its fullest sense remission of sins includes in it the removal of all that is obnoxious to divine justice, and restoration to favour, yet these things are clearly distinguishable, and we can conceive of a criminal released from confinement, and rejoicing in pardon, who should never be admitted to the presence of his sovereign, and receive no peculiar tokens of his love. But in the case before us it is otherwise: Jesus by his mediation and death, removes from us our sins "as far as the east is from the west," but he *also* introduces us, and gives liberty of access to

his Father, he elevates us to dignity and honour, and crowns us with all the varied expressions of paternal goodness. It is the language of inspiration we use when we say all believers are "made kings and priests unto God, even the Father:" they are "sons and daughters of the Lord Almighty:" "wherefore thou art no more a slave," says the Apostle, "but a son, and if a son, then an heir of God through Christ."—"Brethren, now are we the sons of God, and it doth not yet appear what we shall be." "He has ascended on high, and *received gifts for men, even* the rebellious:" *these gifts are* varied in their character, and of *inestimable* value, nor is it of least importance that "the *Lord* God should dwell among them," as in his *family*, hold constant intercourse with them, and lift upon them daily the light of his reconciled countenance.

3. The *gift of the Holy Spirit* is likewise the fruit of the Saviour's mediation and sufferings. You will find this taught us in the xivth chapter of John, 16, 17, "And I will pray the Father, and He will give you another Comforter, &c."; and in the xvith 7th, "Nevertheless, I tell you the truth, it is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I go, I will send him unto you." And again, in Acts ii. 33rd, when Peter addressing the multitude on the day of Pentecost, and speaking of their unrighteous crucifixion of the Lord of Glory, and his miraculous resurrection to life, says, "Therefore being by the right hand of God exalted, and having received of the Father *the promise of the Holy Ghost*, he hath shed forth this, which ye now see and hear," and in another place it is said, "The Holy

Ghost was not yet given, because that Jesus was not yet glorified," intimating that when he should have accomplished the work of redemption, it should be bestowed upon the sons of men. Hence the new covenant has appended to it the seal of miracles, and the Lord has borne witness to the Christian records by signs, and wonders, and divers miracles, and gifts of the Holy Ghost." And as in his ordinary operations he is still communicated to the church in answer to prayer, and " convinces the world of sin, and righteousness, and judgment," — as he is the Author of Regeneration, is our Comforter, our Sanctifier, our Guide, and dwells in us as in his temples, so do we experience that he abides with us for ever, and we, as well as the primitive disciples, partake of this fruit of the Redeemer's sufferings.

4. But lastly, and this sums up all, Jesus has obtained for us by virtue of his priestly office, " eternal life." This grand expression is of frequent occurrence in the New Testament, and whatever may be the blessings supposed to be included under it, it must at least designate their completeness and perpetuity. An Apostle declares, " the wages of sin is death, but the gift of God is *eternal life* through Jesus Christ our Lord." And again, that " as sin hath reigned unto death, so might grace reign through righteousness to *eternal life,* by Jesus Christ our Lord." The Saviour himself said, " my sheep hear my voice, and I know them, and they follow me; and I give unto them *eternal life,* and they shall never perish, neither shall any pluck them out of my hand." Likewise, " verily, verily, I say unto you, he that heareth my Word, and believeth on Him that sent me, hath *everlasting life,*

&c." The Holy Spirit informs us, that "by one sacrifice He hath perfected *for ever* them that are sanctified;" that He "entered once into the holy place, having obtained *eternal* redemption for us." In this particular did the prophets foretell the new covenant was to exceed the old, Jer. xxxii. 40. "And I will make an *everlasting* covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." We conceive that if fully developed it includes in it "fellowship with the Father, and with his Son, Jesus Christ," in the expressive language of Scripture, so that he becomes *our God* whilst we are *his people.* It includes deliverance from the fear of death, as we are taught in Heb. ii. 14, "Forasmuch then as the children are partakers of flesh and blood, &c." It includes assurance of a resurrection, that "that which is sown in corruption shall be raised in incorruption; that that which is sown in dishonour shall be raised in glory; that that which is sown a natural body shall be raised a spiritual body;" that "though after death worms shall destroy this body, yet in our flesh we shall see God," and that we shall awake from the sleep of the tomb to be fully satisfied in the divine likeness. It includes the joys of heaven, where there shall be no sorrow nor sea, (an emblem of trouble) and there shall be no night there, no darkness nor imperfection, no ignorance nor sin; where "there shall be no need of the sun, neither of the moon to shine in it, for the glory of God shall illuminate it, and the Lamb shall be the light thereof;" where "the inhabitant shall no more say, I am sick," where perfect peace, and rest, and happiness, make

their eternal abode, where joy and gladness are ever found, thanksgiving, and the voice of melody; where the faculties are matured, where the senses are perfected, where the society is angels and redeemed spirits, and the employment, praise; where God himself is seen face to face, and his attributes are displayed, and his works made known before the eyes of adoring worshippers; and these blessings, both present and to come, are stamped with *immortality*. It is "an inheritance, incorruptible and undefiled, and that fadeth not away, that is reserved in heaven" for all the true followers of the Lord Jesus. We are "born again, not of corruptible seed, but of incorruptible, &c." Once really possessed, they can never more be lost; and as firm as is the throne of God, so secure and so lasting are the blessings to which believers are heirs.

Thus have we shewn the nature and origin of sacrifices; we have proved from the Bible, by every varied kind of evidence, the testimony of prophets and apostles, and of the Son of God himself, that he is a true priest, and made a real expiation for sin. We have specified various blessings that flow to believers from this office of the Redeemer, and the virtue of his atoning blood, all contained in the scriptural phrase, "eternal life." We have now to conclude by warning you of the danger of rejecting, and telling you of the happiness of embracing a doctrine, so fraught with momentous consequences to every soul of man.

If the doctrine of the Atonement be founded on Scripture, the danger of rejecting it is incurred by those who deny it altogether, and whilst rendering it may be a sincere homage to Messiah, as a martyr or as

prayer sent from heaven, strip him as much as is in their power of his priestly dignity, and with contempt of his preferred favors and rebellion against his authority, frustrate the salvation presented to them through his blood. But without thus raging ourselves with his adversaries, and denying the Lord that bought us, we may equally fall short of an interest in redemption, by ascribing to any fancied righteousness of our own what is the alone merit of his most precious blood. This was the error, and also the crime of the Jews, who going about to establish their own righteousness, did not submit themselves to the righteousness of God, and by such conduct virtually said, they had no need of a Saviour. And an Apostle declares, that "if righteousness came by the law, then is Christ dead in vain; that is, if we impute to our own works what is the sole fruit of his meritorious sufferings, we are guilty of the basest ingratitude; we cast reproach upon the character of the Father, we manifest the grossest pride, self-delusion, and ignorance, and reject the counsel of God against ourselves. In a word, if out of Christ, not beneath this refuge, not shielded by his atonement, not shadowed by his cross, we are yet in our sins, condemnation is already passed upon us, and death, if it find us in this condition, will consign us ever to the ministers of justice, who will cast us into the prison-house of hell, nor let us go thence till we have paid the uttermost farthing.

But whilst there is so great danger in refusing, who can describe the blessedness of embracing this doctrine? If it be not in the Scriptures, it is true, it is a great insult offered to our Maker, and it is madness and impiety to talk of such a salvation. But if it be

there engraven clear as language can possibly express it; if every type shadow it forth, and numerous prophecies announce it; if the Redeemer himself frequently inculcated it, and the supper of his institution be the memorial of his atoning death; if the Apostles considered it the great object of their embassy to men, and made it the centre of every truth, the foundation of every precept, the subject of every promise, and the exhaustless theme of their praise; if it be sealed with the blood of martyrs, and be the only effectual antidote against the fears of death; if it be presented to us by an inspired writer as that which calls forth the raptures of the redeemed, and the admiration of the universe; in a word, if to expunge it would be to erase and frustrate, and deny a great part of the sacred oracles, then may we with confidence repose our souls upon it, and in spite of the accusations of Satan, the condemnatory voice of conscience, and the invidious objections of adversaries, adopt the language of triumph, and say, "Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us!"—With what words shall I presume to enforce upon every one in this assembly as his positive duty, and constrained both by the compassion of Jesus and his own eternal interests, to submit himself to God's method of justifying the ungodly? May I not claim your belief in the Saviour as the propitiation for sin, by fear of contemning the authority of your Maker, and the express declarations of his word; by the turpitude and ingratitude of so treating a heavenly benefactor, of sharing in the crime of his murderers, and scorning his love—by all that is valuable

in present peace, and the favour of God; by the interest you feel in a dying hour, and the irrevocable decision of the judgment day; by the wants of the soul, which we know has sinned and is immortal; by the joys of heaven, by the pains of hell, and the approaching solemnities of eternity. May one and all be induced by these motives to ascribe "to him that loved us, and washed us from our sins in his own blood, glory, and dominion for ever." "And having so great an High Priest, who is passed into the heavens, Jesus Christ the righteous, let us hold fast our profession." Amen.

PHIL. i. 21. "For to me to live is Christ, and to die, is gain."

IT is but too evident, my friends, that many called Christians are totally ignorant of the religion they profess. They blaspheme the name of its Author, neglect his institutions, and trample under foot his laws. Nor is it less evident that many who appear sincere and are regular in their outward deportment, are but partially acquainted with the glorious truths of salvation, and imperfectly experience their power. And those who are most advanced in the knowledge of the mysteries of the kingdom of heaven, and bear marks of being taught of God, are yet far from those spiritual attainments that distinguished the first Christians. Human nature is prone to deteriorate, and the disciples of Jesus, equally with other men, need again and again to be recalled to the great standard of their faith, and reminded of those bright examples, which shone in the first followers of the Cross. As a proof of our depravity, it has been observed that the most favourable circumstances not unfrequently have the most corrupting influence on the mind, and instead of rendering back a hundred-fold for blessings received, we too often abuse the gifts, withhold the revenue of praise, and forget that "to whom much is given, of him shall much be required." A time of persecution it has been thought is a time of difficulty, and that to profess the faith amid dangers and deaths requires more than ordinary supplies of the grace of God; and

yet does the time of peace, alas! too often see more conformity to the world, a less ardent piety, and less spiritual devotion. The age and country in which our lot has fallen is peculiarly favourable; all the helps to human infirmity in the practice of piety are spread lavishly around. Compared with other ages and generations we have received the *hundred* talents. May it not be said of us as of Hezekiah, "he rendered not according to the benefit done unto him"? Let us examine ourselves whether we be in the faith, and passing by the notions which are abroad in the world, and with which many content themselves to their destruction, let us be built upon the foundation of the Apostles and Prophets, and imitate them in all in which they imitated Christ.

After the only perfect model of the Redeemer's character, that of Paul shines one of the brightest in the inspired Scriptures; and the Holy Spirit has not only recorded his actions, and what was peculiar to his office as an Apostle, but his experience as a private Christian and the habits of his daily life are preserved for the instruction of all ages. Let us consider his words, which proceeding from the secrets of his heart, inform us of the hidden springs whence the labors and the devotedness of his life flowed. And may God of his mercy grant to each of us in our measure a like knowledge, faith, and love as characterized the great Apostle of the Gentiles!

His words are, "To me to live is *Christ*, and to die is *gain*," or, as they have been otherwise translated, "Christ is my life, my death is gain." We shall therefore present to your attention the two clauses of the verse,

1. Christ the believer's life—
2. Death his unspeakable gain.

1. "Christ is my life." The life of most men is that of mere animals; they eat and drink and sleep; they immerse themselves in business, riot in pleasure, and indulge in sin: it is the life of inferior creatures, the life of rebels, of slaves; they are described in Scripture "as alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts." To preserve themselves from evil, keep off disease and death, to maintain a fair reputation at the same time that they gratify the lusts of the flesh, is an epitome of the many years of great multitudes of mankind. Some it may be, indulge in graver pursuits; the cultivation of the mind and improvement of its faculties, the stores of literature, the inventions of art, and the government of kingdoms absorb their attention. Nor are there wanting numbers who are sedulous in the practice of false religions, who observe their ceremonies, propagate their doctrines, and superstitiously obey their precepts. But of all the diversity of human character, indicated by the choice of such objects of pursuit, it must be said in the language of Scripture, such are "dead while they live"—they are dead to God, dead to right feelings concerning the soul, dead to their own happiness and salvation, dead to Christ and eternity. The Holy Spirit describes men in these circumstances as "dead in trespasses and sins"—as "darkness"—as lying under condemnation—as destitute of real joy and exposed to everlasting misery.

And this was the condition of the Apostle at one

period of his life, for it is the condition of *all* as we are born into the world. He "was once a blasphemer, and a persecutor, and injurious"—it was once his mad attempt to destroy the faith and exterminate the name of Christ. Behold him educated in the strictest sect of the Jews' religion, a rigid Pharisee; he sits at the feet of Gamaliel, he "profits above many his equals in his own nation," he becomes the victim of pride and self-righteousness, is caressed by his superiors, and sent by them to oppose the growing doctrine of Jesus. On the road to Damascus he is arrested by a voice from Heaven, he recognizes the Saviour whom he was persecuting in his members, and from that period preaches the faith he before laboured to destroy; and now it is he that exclaims, "God forbid that I should glory, save in the cross of my Lord Jesus Christ." "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."—"Christ is my life."

But does he merely mean by this expression that he thought the Christian Religion true, that he had received its rite of baptism, perused its sacred books, and obeyed its moral precepts? This is all that many understand by Christianity, and every thing else they brand as enthusiasm and folly. Let himself answer, and you will find that *his justification before God*, his *present happiness, and expectations of future glory*, were all founded on Christ, and him crucified. Hear him in the 3rd Chapter of the Epistle to the Romans describe man's ruin, when "every mouth is stopped, and all the world is become guilty before God," and then add, "being justified freely by his grace, according to the redemption which is in Christ Jesus." In the 10th

Chapter of the same Epistle, hear him point out the dangerous errors of the Jews, "who went about to establish their own righteousness, &c.," and in the 3rd Chapter of the Epistle to the Philippians, describe the manner of his own acceptance with his Maker. Frequently was he accustomed to review his past life, and with the lamp of the law scrutinize the secret recesses of his bosom, and in the bitterness of his soul he would cry, "O wretched man that I am!" O heinous transgressor! I have sinned against light, and privilege, and blessings: whither can I flee from thine anger? how shall divine justice be satisfied?—And his agitated spirit found rest only in these blessed encouragements, "look unto me all ye ends of the earth"—"though your sins be as scarlet, &c.,"—"in him we have redemption through his blood, the forgiveness of sins, &c." Frequently in thought did he present himself before the tribunal of the Divine Majesty: he reflected on that holiness which cannot brook iniquity, before which the heavens are not pure, and which charges even the angels with folly, and exclaimed, "how shall man be just with God?" —how much more abominable must I be, who have drunk in iniquity like water?—"if a man sin against the Lord who shall undertake for him?"—and he alone found peace in contemplating the Mediator Christ Jesus, who as an advocate intercedes for us, and by his own sufferings made atonement for sin, triumphantly saying, "Who shall lay any thing to the charge of God's elect? It is God that justifieth, &c." In imagination he represented the solemn realities of the judgment-day—he saw the great white throne erected, and Him who sat thereon, before whose face

the heavens and earth fled away. He saw the dead, small and great, stand before God, the books opened, and himself called upon to give account of the things done in the body, whether good or evil. The evil he knew preponderated, and it was only in the promise "He that believeth hath everlasting life, and shall not come into condemnation," that he found consolation.—"I am the way, the truth, and the life," said the Saviour, and "He that believeth shall not be confounded."—Here was the rock of his confidence, and he could say, "I know in whom I have believed, &c." Thus he found the forgiveness of sins and the justification of his person in Christ, and in this sense he has *his life*.

2. He was his life also in as much as his *present happiness* flowed from communion with the Saviour. Jesus said, "if a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him;" and again, "I will love him, and will manifest myself unto him." This Apostle speaks much in his epistles of the fellowship existing between Christ and his Church. He compares it to an edifice in which all the parts are cemented together, and of which Christ is the foundation and corner-stone. He says also, believers are "planted together with him," (like the ivy which twining around the oak, derives strength and nutriment from it.) He likens it to the most endearing social relations, and in a remarkable passage says, "he that is joined to the Lord *is one spirit with him*." Of himself he says, "I live, yet not I, but Christ liveth in me, and the life that I live in the flesh I live by the faith of the Son of God." Amid the dangers and trials to

which he was subjected he made his refuge in his Saviour, by prayer he committed his way unto him, and more than once could he bear witness "the Lord delivered me out of the mouth of the lion." For temporal deliverances and favours as for spiritual blessings he gave thanks in the name of Jesus. By sea or land, in favourable or adverse circumstances, in the conduct of his ministry or following his trade, in public or in solitude, in the church or in the world, he felt himself a member of Christ, reposed in him as ever present, banished fear beneath his guardianship, and rejoiced in Christ Jesus, putting no confidence in the flesh.

3. But not only was Christ his life as justifying his person and bestowing present enjoyments, he was also the *hope of his future blessedness*. He dreamed not of purchasing heaven by any merits of his own. We are "begotten again to a lively hope," says a brother Apostle, "by the resurrection of Jesus Christ from the dead." "When Christ, who is our life, shall appear, then shall we also appear with him in glory." Jesus "Christ rose from the dead as the first fruits of those that sleep," and the Apostle reasons, "if we have borne the image of the earthy, we shall also bear the image of the heavenly;" and when challenging death and contemplating the unseen world, he says, "thanks be to God who giveth us the victory through our Lord Jesus Christ."

His happiness therefore did not flow from the world, from the love or practice of sin or forbidden enjoyments; he sought not to the creature, to human science or philosophy, he found it entirely and exlcusively in Christ—in the wonders of his person and

mediation, in the mystery of his love, in the holiness of his doctrine, the condescension of his sufferings, and the triumph of his resurrection. It is in the *Priest*, the *Saviour*, the *Lord*, the *Surety*, the *Expiation*, the *Eternal Life* revealed in the Gospel of the Son of God, that he makes all his boast. It is in the Prince of Life hanging on a cross—the Lord of angels emptied of his glory, and appearing in the form of a servant—it is in the agonies of the garden and the shameful tree he realizes all his hopes. The promises "yea and amen in Christ" ravish his spirit; the gracious words that proceeded out of the mouth of the divine Redeemer himself when on earth, invite confidence; the covenant of grace ratified in his blood and sealed by his Spirit, bestow unbroken peace; and the glories of his mediatorial reign, the magnitude of its blessings and the perpetuity of his empire, make him exult for joy. Well then might he say "To me to live is Christ"—self was as it were swallowed up in a nobler object; the world and its glittering allurements vanished; he forgot both sorrows and pains, perplexities and fears, sins and transgressions, condemnation and hell at the sight of the Saviour. He beheld the Lamb of God, his heart leaped with joy to know nothing but Christ and him crucified. He seemed to many a madman, he had heaped on him every opprobrious epithet, and was counted as the "off-scouring of all things"—"if we be beside ourselves," he says, "it is for Christ, &c." 2 Cor. 5, 13. Christ then was his Life.

II. We are secondly to consider that his "*death was gain.*"—And is this the language of Scripture and

reason? may some exclaim. Can death ever be viewed as a *good?* death, the blasting of our comforts, the destroyer of our peace, and the separator of chief friends, be *welcome* to any bosom? Shall we then embrace an enemy, and beckon to our doors him before whom all knees tremble and all faces gather blackness? How strangely do such expressions sound to many, "death—gain"—"to depart and be with Christ, far better"—"absent from the body, present with the Lord." Nor is this the language of fanaticism, or the heated imaginations of an enthusiast; they are the dictates of sober reason, the clear deductions of our faith, and a just result from a thorough belief in the revelation of the Gospel. If indeed it were asked *why* we should delight to remain here, the most devoted admirers of the world could assign no adequate reason except that of two evils it appears to him *the least.* Ask them if they are happy, if there be no good unsupplied, and no suffering to be endured, and they are constrained to answer No. "Man," they own, "is born to trouble, as the sparks fly upward." Mourning, lamentation, and woe, are inscribed on all the pages of his history, and he shifts the scene only to be exposed to fresh calamities, and conflict with new trials. Wherefore then does the prisoner cling to his dungeon, and hug his chains? It can only be that he dreads his release as the harbinger of worse punishment. And here is the secret of man's attachment to this earth; here the reason of his loathing the grave —"the wages of sin is death"—"after death cometh the judgment," and conscience, foreboding futurity, shrinks from the dread decision. "The sting of death is sin;" for the Apostle it was extracted (ar

for every Christian it may be the same), and he triumphed over the last enemy.—*But what!* was it merely, my friends, to escape the trials of life? Was it a recoil from suffering, and the desire of leaving a world groaning with misery under the curse of God that prompted this expression? No! the violence of disease, the pressure of want, and the dread of infamy, often extorts an invitation to death from those who love not God, who are the victims of crime, and who possess no hope of heaven; but the Apostle's are the generous desires of a child, the panting of the renewed soul after God, the sighs of a contrite heart burdened with the remains of sin, the echo of faith crediting the divine testimony, and the aspiration of hope longing to behold the risen Saviour. "To die is gain" is not merely the sigh of the tempest-beaten mariner after the desired haven, nor the joy of the captive anticipating release from bondage; the Apostle was a saint, a redeemed creature, a child of God, an heir of Heaven; he wished to make suitable returns for unspeakable favors, to render worthier praise and nobler service in the temple above.

1. He informs us that one great reason of his desiring to depart, and why death would be his gain, was that *he might behold Christ*. He speaks of being "present with the Lord," of being "with Christ." And was not this, my brethren, the subject of the Redeemer's prayer when on earth? Did he not intreat that his disciples might be with him where he was and see his glory? Did he not declare, "where I am, there shall also my servant be," "I go to prepare a place for you, that where I am, there ye may be also?" He that was once a man of sorrows is now exalted to a throne,

he that groaned and bled and died on Calvary is "alive for evermore," he "sits at the right hand of God, angels and principalities and powers being made subject to him;" "all power is given to him in heaven and in earth"—"he is the Alpha and the Omega and has the keys of death and of hell"—"he must reign till he has put all enemies under his feet"—"of his kingdom there shall be no end." Hence the Apostle was constantly preparing himself for the blissful meeting; it would be his Heaven to lie prostrate at his feet and be dazzled by his glory, and he was accustomed to designate his disciples as those who "love his appearing." Though by faith he realized the presence of his Lord, and knew that he would never leave him nor forsake him, yet *vision* was more desirable, and to contemplate that blessed one, who was "bruised for our iniquities, and by whose stripes we are healed," lauded by the praises of angels and encircled by the throng of the redeemed, was the greatest blessedness he could conceive of. As if he had said, my feeble shout shall join the hallelujahs of the first born, I also will raise my anthem of praise, and cast the crown of my complete redemption before the feet of him "who loved us and gave himself for us." "Come Lord Jesus, come quickly, Amen."

2. Death was his gain also as *freeing him from the remainders of sin* and perfecting the divine likeness. That sin was his greatest burden we have his own express testimony in the seventh chapter of the Epistle to the Romans, in which in the bitterness of his soul he exclaims, "O wretched man that I am, who shall deliver me, &c.;" and the whole tenor of his writings, the results produced by his preaching and the manner

of his life, shews that he considered no evil so great as sin, and no deliverance so desirable as complete emancipation from its power. Now so long as we continue in the body we are not made perfect in holiness; there is a growing advancement 'tis true, for the course of every Christian is like that of the "shining light which shineth more and more unto the perfect day," but his sun attains not its meridian till it pass the boundaries of the grave, there with unclouded splendor it reflects the image of the Eternal light and shines for ever and ever. Can it be wondered at then that the Apostle should say, "death is my gain"? he who acknowledged there is "a law in my members warring against the law of my mind,"—"brethren, I count not myself to have apprehended, or to be already perfect, but this one thing I do, forgetting, &c."—who prayed for the converts that they might be sanctified "*wholly*, in body, and soul, and spirit," and pointed to the rest above, as the place where the spirits of just men are made perfect. That which is to many the solace of life, the object of their warmest desire and habitual pursuit, was the source of the Apostle's unceasing sorrow, what most regard as a *cordial* he viewed as the deadliest *poison*—sin, which had brought ruin on the soul; the cause of all the misery in the world; that kindled the fires of hell, and subjected the innocent Saviour to unmerited suffering. The liberty he coveted "as the hart panteth after the water brooks," he could express in the language of David, "then shall I be satisfied when I awake with thy likeness"—"Death is gain" to me, for I shall then be holy, even as God is holy.

3. Again, "death is gain," for I shall be *united to*

the church triumphant, and join with angels in their employments and pleasures. The ardent affection of this Apostle to his fellow Christians shines through all his epistles: the love of parents, and brethren, and friends, are but feeble representations of it. He prayed for them, he sympathized with them, he laboured and suffered on their account, maintained the most delightful communion with them, and said, "Now I live if ye stand fast in the Lord." But however estimable are Christians on earth, however great the grace bestowed on them they yet retain the infirmities of men, many evil tempers remain uncorrected, there are great inequalities in their walk, the image of the Saviour is but feebly reflected by them, and often have we to mourn over false brethren. Here the good and the bad are mingled, tares grow among the wheat, and the ravages of sin and the disorders of the wicked desolate even the church of God. In heaven the distinction shall be *perfectly* made, it is the abode of the righteous. In the "new heavens and the new earth dwelleth righteousness." "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they who are written in the Lamb's book of life." The fellowship shall then be complete, unbroken by infirmity, incapable of dissolution, and unstained by sin. The ranks shall be augmented by spirits who never renounced their allegiance, and the one great family, in the likeness of the eternal Father, united to Jesus the elder brother, shall rejoice in the realms of glory through the ages of eternity.

4. The object of the Apostle's constant meditation was *the glory of God.* For this end he tells us man

was created, for this end he is redeemed: "Of him, and through him, and to him, are all things, to whom be glory, for ever and ever." Some glimpses of this glory he discovered in the starry firmament, in the vast magnitude and regular movements of the heavenly bodies, in the succession of the seasons, the exquisite beauty of the works of nature, and the conduct of Providence. The glory of God was manifested in the deliverance of the chosen people from Egypt, the miracles wrought for them, the overthrow of their enemies, and their settlement in the promised land. It was still more illustriously displayed in the incarnation of the Redeemer, the wonders of his person and love, and the revelation of those mysteries which had been hidden from ages and from generations. He beheld the manifold wisdom of God in selecting a remnant out of the fallen race of Adam; he admired the depth of his counsels, the greatness of his power, and the exceeding riches of his grace. But still he confessed, "now we see through a glass darkly, now we know in part, and prophecy in part." Here we have only "the first-fruits of the Spirit," and are but in the infancy of our being. In heaven we shall see "face to face, and know even *as we are known.*" "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." The mystery of God shall then be finished, new light shall be thrown on his character and ways; our faculties shall be invigorated, all difficulties shall vanish, and we shall contemplate the uncreated Majesty, in the full-orbed lustre of his adorable attributes. *There* in a peculiar sense he reveals himself to his chosen, he un-

folds the counsels of eternity, he makes known the rectitude and wisdom of his administration, and shews his mercy as extending over all worlds, and satisfying every creature with good. Well then amid the consciousness of his infirmities, the imperfection of his views, and the feebleness of his comprehension, might the Apostle say, "to die is gain." Such then were some of the reasons that induced the Apostle to express himself as in our text; others might be mentioned, these we conceive were the leading ones. Let it not therefore appear strange he should consider death his gain, it was a natural result of the genuine reception of the Gospel and the teaching of the Holy Spirit. Let us rather wonder at ourselves, who professing to believe the same truths, and to know the same Saviour, cling so much to this perishing world, and so seldom elevate our thoughts above it. If *these* be the effects of a right apprehension of Christianity, what reason is there to fear that thousands are deluding themselves with "a name to live whilst they are dead." How different is the spirit manifested in our text from that of those who say of the service of God, "it is a weariness," and of the preaching of the Gospel, "we cannot away with it." How unlike those who, whilst they observe its outward duties, derive no consolation from Christ, pray not to him but by constraint, nor think of him but with aversion. "*Christ* is my life," said the Apostle; *their life* is the world, its gay society, seducing allurements and unhallowed pleasures. *Their life* at best lies in earthly pursuits, earthly business, earthly science, or earthly friends, or it may be in the delusive hope of self-righteousness.

Let us apply this touchstone to our hearts: do we renounce all other dependencies and make Christ our refuge and strength? Is it his atonement, his righteousness, his blood that give us confidence before the tribunal of our Maker? Is our greatest pleasure daily connected with a knowledge of him and the blessings of his Redemption? Do we "follow the Lamb whithersoever he goeth," and are we willing to leave all for his sake? Does our apprehension of Christ teach us to form a just estimate of the *present world*? Are we detached from it, superior to it, ready to quit it? Do we hold its possessions as by the most uncertain tenure, "buying as though we bought not, rejoicing as though we rejoiced not, and using it as though we used it not"? Is our treasure in Heaven? Are our hearts there? In a word, do we understand the meaning of that expression, "Ye are dead, and your life is hid with Christ in God?" Is death esteemed by us in any right sense "a gain?" Yes, we say "*a gain*," as delivering us from sin, introducing us to the Saviour, uniting us to the church of the firstborn, and unveiling the glory of God in Heaven? This, my friends, was primitive Christianity, and unless we know something of it, there is great reason to fear as yet we are Christians in name only, not in deed and in truth. The original records of the faith are still in your hands—learn from the Bible the religion of the Bible. Distinguish between the form and the reality; the name of Jesus, and the virtue and living efficacy to be derived from him, "Know ye not your own selves," said the apostle, "*that Jesus Christ is in you, except ye be reprobates?*"

Need we add, we are only persuading you to em-

brace your own happiness, when we persuade you to receive Christ into your hearts? We challenge the world to bestow that peace the Gospel of Christ alone furnishes. Have you tried the one? Thousands have done so before you and found "all vanity and vexation of spirit." The Saviour alone can give *bliss;* "Come unto me," he says, "and find rest." "Christ is our life," that is, our joy, our glory, our everlasting salvation. With himself he gives Heaven, and because he lives, we shall live also. "He that believeth on me hath everlasting life." That this may be the enviable lot of each one of us, may God in his infinite mercy grant, and to his name be glory.—AMEN.

GLORYING IN THE CROSS OF CHRIST.

Gal. vi. 14.—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

ALMOST all men have some particular object on which they set their chief affections, which for the time deadens their attention to other pursuits; and which having charms sufficient to draw forth all their energies and to engage the devotion of their lives, they are said to glory in. When feeling the attractions of this object, no difficulties they meet with in the way, no dissuasives of friends, no taunts or jeers of enemies, at all slacken their ardour; on the contrary, these seeming obstructions add fuel to the flame. It is thus the citizen of the world, the man who is living only for time heaps up riches, though he know not who shall gather them. He rises early, and sits up late, and eats the bread of carefulness, that he make gold his God and say, "Soul thou hast much goods laid up for many years; take thy rest, eat, drink, and be merry." Thus the affluent glory in their riches, the wise man in his wisdom, and the strong in his strength. And this when unrestrained is properly *enthusiasm*. But if the object be an honorable one, if it be essential, or merely accessory to our happiness, if it have an important bearing on our future history, all men allow *such* enthusiasm to be consonant with right reason; and in this sense, it is universally admitted that "it is a good thing, to be zealously affected in a good cause."

Even the improprieties these enthusiasts are guilty of, the strange exhibitions of character they so frequently present, their intense interest, their exquisite feeling, their incredible labours, both their waking and their dreaming follies, and even their neglect of positive duties are readily excused, and that by those who yet have no sympathy with them; and in palliation of their fault it has often been said, "Nothing *great* can ever be accomplished by man, unless his whole soul be in it; all who have been celebrated in literature or arts, or have performed noble actions, were imbued with a spirit of enthusiasm, without which they never could have overcome obstacles, or attained the elevation after which they aspired."—Is such the common language of men about the things of time? Is it an honor for a man to be an enthusiast in the acquisition of a science, for a purpose of philanthropy, or in vindication of a nation's wrongs—and shall not the sublime Truths of Religion—the welfare of the immortal soul—the honor of our Maker, God—the mystery of an incarnate Saviour—his cross—his blood—a Heaven—a Hell—Eternity, summon all the faculties of the human soul to their service and homage? Shall Mammon be adored as a God, having time, and talents, and life sacrificed at its shrine, and shall not like sacrifices be made at the altar of our glorious faith?—Is enthusiasm (an enthusiasm that is under the restraint of reason) lauded in the pursuit of all that is base, and ignoble, and selfish, and are not *we* permitted to give way to the glow of feeling, to make the Religion of Jesus our first concern, (in comparison of which we tread all sublunary things beneath our feet), whilst filled with wonder and with love, we believe that "mystery of godli-

ness, that God was manifest in the flesh" for our redemption? And do we not rather feel that we are colder than the Alpine snows, (though branded as enthusiasts), when we hear an Apostle say, "I determined to know nothing among you, save Jesus Christ and him crucified."—"Yea doubtless and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him, not having on my own righteousness, which is of the law, but the righteousness that is of God by faith." "What mean ye to weep and to break my heart, I am ready not to be bound only, but also *to die* for the name of the Lord Jesus." "For whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again." "We are every day delivered unto death for Jesus' sake." And in the words of our text, "God forbid, &c." Our Apostle in the legitimate and honorable sense of the word was an *enthusiast*. He had immolated himself a living sacrifice on the altar of his Redeemer, which he knew to be his most reasonable service. May we from a consideration of his language, which sprang from a heart overflowing with love to his Master, and to which his life bore ample testimony, feel *our coldness* rebuked, and through the divine blessing, may a flame be enkindled in our hearts which shall go no more out for ever!

I. We shall first present to your attention, that wonderful object, "*the Cross of our Lord Jesus Christ.*"

II. The *nature* of the Apostle's determination.

III. The *effect* produced on himself and on the world around him—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The connection of the text shews that there were at that time certain teachers in the churches of Galatia, who, in order to keep on fair terms with the Jews, persuaded the disciples to be circumcised, which the Apostle loudly inveighs against, branding it as a base conformity to the world, for the purpose of escaping the odium of the cross: he then bursts forth in the words we have just read, "God forbid," or, let it not be—let any thing happen rather than this, that I should make the subject of my rejoicing or hope, that I should please myself in any thing but in the cross, the ignominious instrument of the death of my Lord Jesus Christ.

I. First then, let me direct your thoughts to that greatest wonder of the universe—the cross of Christ.

The cross, you are all aware, was one of the most disgraceful capital punishments in use amongst the ancients. The ingenuity of man seems to have been exercised in inventing a lingering and excruciating torture, to be endured many hours before the agonies of dissolution. There were two kinds of crosses, the one in the form of the letter X, the other the form with which we are all familiar, and which, by the common consent of antiquity, was the instrument on which our Lord suffered. The hands and feet of the miserable victim, supplied by the benignant Creator

spake of his *decease* which he was to accomplish at Jerusalem." A short time after the raising of Lazarus, he said, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. Now is my soul troubled, and what shall I say? Father save me from this hour, but for this cause came I unto this hour; Father, glorify thy name." And again, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." And after the supper, on the Mount of Olives, "he kneeled down and prayed, saying, "Father, if thou be willing, remove this cup from me, nevertheless, not my will, but *thine* be done. And there appeared unto him an angel strengthening him, and being in an agony, he prayed more intensely, and his sweat was as it were great drops of blood, falling down to the ground."

All the most aggravating circumstances of such a death were painfully concentrated at the crucifixion of the innocent Jesus. He was dragged amidst the execrations of the people, to three several tribunals. During all this time he was exposed to the insults of a brutal soldiery, whilst they arrayed him in mock royalty, and bowed the knee before him, saying, "Hail king of the Jews." Reproaches took the place of pity. He was scourged, buffetted, and spit upon. They obliged him to bear his cross, till exhausted with fatigue and loss of blood, they laid hold of one Symon a Cyrenian, who was compelled to bear it after him. Nailed to the accursed tree, he was made a spectacle to the world, to angels, and to men. His relentless persecutors, even here upbraided him,

saying, "He saved others, himself he cannot save.' At length, he uttered that loud and bitter cry, "My God! my God! why hast thou forsaken me?"—letting us know that his mental sufferings were unspeakably greater than those of his body. All nature, as if sympathising with the sorrows of her Author, responded to the cry. The sun hid itself in night, the rocks burst asunder, the earth shook, the graves were opened, the veil of the temple was rent in twain from the top to the bottom, and many bodies of the saints that slept arose, and went into the holy city, and appeared unto many.—May we not here say, "Was any sorrow like unto his sorrow, wherewith the Lord afflicted him in the day of his fierce anger?" Behold then, "the cross of our Lord Jesus Christ." "He who was rich, yet for our sakes became poor." He "who thought it not robbery to be equal with God," for us men, and our salvation, emptied himself of his glory, "took upon himself the form of a slave, and became obedient unto death, even the death of the cross." For "we are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb, without blemish and without spot." "He hath redeemed us from the curse of the law, being made a curse for us." Let us join the chorus of Heaven, where they sing, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," and may the determination of the Apostle become ours, when he said "God forbid that I should glory, &c."

II. It is this determination which we now proceed

to consider. In the Epistle to the Corinthians, in a passage already quoted, he expresses a like resolution, "to know nothing but Christ, and him crucified." By which we are to understand, that as soon as he had acquired this knowledge, knew the character of Jesus Christ, the reason of his sufferings, and the blessed consequences flowing from them to all believers, he made it his first pursuit to grow in a further acquaintance with him, to meditate on his love, to obey his commandments, and to esteem every thing as of inferior value to his favour: thus exemplifying in his person many of the parables of our Lord, as "the merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it"—and, "the treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, he goeth and selleth all that he hath, and buyeth that field." Also illustrating those declarations—"He that loveth father or mother better than me, is not worthy of me;" "if any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple;" and, "whosoever doth not bear his cross, and follow me, cannot be my disciple." Not that he means by such language that he retired from the society of men and buried himself in solitude, thinking it imcompatible with his profession to give further attention to the things of this life, for we find that he himself exercised a trade and most zealously enforced on others a scrupulous performance of every social duty, exhorting to be "diligent in business," and de-

nouncing that he who would not "provide for his own, especially for those of his own house had denied the faith, and was worse than an infidel."

But does not his life furnish us with proofs both of the nature and genuineness of this determination? Soon after his miraculous conversion, (the opprobrium of his apostacy from the Jewish Religion being yet fresh upon him), he fearlessly announced in the synagogues "that Jesus was the Christ." He consulted not with flesh and blood, but in spite of all opposition, and heedless of consequences, he preached that faith he had once destroyed, declaring that "Jesus was exalted to be a Prince and a Saviour, to give repentance unto Israel and the remission of sins." He fulfilled the ministry of the Lord Jesus with much patience "in affliction, in distresses, in stripes, in imprisonments, in tumults, in labours;" "in journeyings often, in perils of waters, in perils of robbers, in perils of his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." The notices of his history as recorded by St. Luke, shew, that on all occasions, he was under the influence of this master-determination, of glorying only in his Redeemer. And whether he be presented to us addressing a group of philosophers at Athens, haranguing the simple inhabitants of Lycaonia, the worshippers of Diana at Ephesus, or the luxurious and polished Corinthians; whether he exhort a little band of persecuted disciples, the company of a ship on the ocean, the elders of a church,

judges at their tribunals, or princes on their thrones, one and the same truth is declared to all. Whether he be bond or free, rich or poor, persecuted or a guest, he speaks only of the cross of Christ. To *all* men, of *all* countries, and *all* ranks, he has only one message. Love to his Divine Master is legible in every epistle that he wrote, it tuned every period that flowed from his pen, is the foundation of every truth, the motive of every precept, the subject of every promise, the breathing of every prayer. If he but mention his name, his bosom kindles into a glow of feeling that cannot be repressed—he bursts into admiration and praise: he reiterates his titles, lingers over his excellencies, and unfolds his grace. It is no impropriety with him to quit his direct subject for a time, to set forth the glory of his Redeemer, nor is it any defect in his style, that it is burdened with wearisome parentheses, all telling the wonders of his love. To *him* all else was uninteresting, his spirit mourned the absence of his beloved Lord; *with* his presence, earth seemed no longer cursed, the body no longer diseased, nor the spirit perplexed; without his Lord, heaven itself seemed to have lost its charms; for to him, "to live was Christ, and to die was gain;" he was "crucified together with Christ," he was "dead, and his life was hid with Christ in God."

And if you ask me the reason of this, why he gloried in any thing so odious as the cross,—why he boasted of that which, to the enemies of Messiah, was a demonstrable proof of his being an impostor,—and why he delighted chiefly to dwell on that feature of Christianity, which in his own day, proved "the stumbling block of the Jews, and to the Greeks, fool-

ishness," and which in all succeeding ages has been the scandal of our faith? I answer, because he had found in his own experience, that it was "the power and the wisdom of God, for his salvation"—because, awakened to a consciousness of his sins, he had "fled to take refuge, in this hope set before him in the Gospel,"—because here alone was peace for the guilty, here only, firm footing and solid rock; the only "foundation-stone that God himself hath laid in Zion." He believed that Jesus was his representative, and bore the punishment which he must otherwise have borne. He felt that "with his stripes, he was healed." He knew that God would not exact a second penalty, and that "He who spared not his own Son, but delivered him up for us all, will with him also freely give us all things."

The Jews at the cross saw only the image of a dying malefactor; the Apostle saw "the Lamb of God, taking away the sin of the world." Their eyes perceived alone the usual accompaniments of the most flagrant crimes; he read the fulfilment of the awful curse in the person of our surety. They beheld nought but a man of sorrows, he beheld Immanuel, saving his people from their sins. They saw a deceiver reaping the due rewards of imposture; the Apostle saw Messiah the Prince, cut off, finishing transgression, making reconciliation for iniquity, and bringing in an everlasting righteousness. The priests saw the extinction of a hated sect in the ignominious death of its Author; the Apostle saw the King of Kings ascending to the throne of glory, triumphing over Satan, and founding an imperishable empire. Hell and the grave were moving themselves at his

approach, while they opened their jaws to receive a victim in the estimation of his enemies; life and immortality were then brought to light, and Heaven opened wide its portals, to the gaze of the wondering Apostle. It was a strange, 'tis true, and a mysterious sight, but it was the mystery of salvation. It was a ghastly spectacle to angels and to men, yet many were to look to it and be saved. It was a bloody and a mangled corpse, yet that "blood cleanseth from all sin." His side was pierced with a soldier's spear, but there was "a fountain opened for sin and uncleanness." To the eye of sense, it was the saddest sight earth ever saw; but the eye of faith discovered in it, (as it has been justly and eloquently denominated) "the noon-tide of everlasting love, the meridian splendour of eternal mercy." In a word, the Apostle beheld "the glory of God in the face of Jesus Christ;" it was to him the brightest mirror of the divine attributes, the concentration of every perfection, the harmonious display of wisdom, goodness, righteousness, and truth, an inexhaustible fountain of wonder to angels, and of adoration to the redeemed.

Need it appear surprising then, that he should exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ"? Is not the wonder rather, that all who hear the same stupendous truths, and have announced unto them "Jesus and the resurrection," do not with one heart and one soul adopt the same glowing language?—and is there not something mysterious and inexplicable in the conduct of those especially, who professing to believe the same doctrines with Paul, and who receiving from Sabbath to Sabbath in their hands the emblems of the broken

body, and shed blood of the Redeemer, yet live unmindful of Him, and neglecting his commands, plunge heedlessly in the vortex of the world: thus virtually "trampling under foot the Son of God, and counting the blood of the covenant, wherewith they were sanctified, unholy things"? And have we not all occasion to humble ourselves in the very dust before God, to upbraid ourselves with our coldness, neglect, and ingratitude, supplicating him to take away the stony heart out of our flesh, and to grant unto us a heart of flesh: and that, as to the lips of the prophet of old, "a live coal" being brought from the altar, our defilement may be taken away, and with hearts burning with love, we may live to Him who "died for us, and who rose again."

III. We have to consider the effects produced by "the cross of Christ" on himself and the world around him.—"the world is crucified unto me, and I unto the world."

The earth on which we dwell, having apostatized from its allegiance to its Maker, and become a rebellious province of his dominions, the aggregate of its inhabitants being the enemies of God, is in Scripture frequently called "the world;" which expression, though it admit of various applications, is more generally used by the sacred writers, in an evil sense; and whether it mean the men of the world, or their designs, their business, or their pleasures, it represents all that in these particulars can in any way derogate from the honour of the Creator, or from obedience to his commands. An Apostle describing the unregenerate, says, "they mind earthly things;" that is, their hearts are in them, their affections are set upon them. The-

live in the midst of God's universe, but *He* is not in all their thoughts: they revel on the bounties of his providence, and delight themselves with the luxuriance with which he crowns their board, but they are unthankful. He bestows on them the gift of health, and when enfeebled by sickness, he restores their strength; he soothes their sorrows, and wipes away their tears; but they are unmindful of Him. Yea more, they blaspheme his name, ridicule his worship, and transgress his laws; whilst, at the same time, it is His air they breathe, His creatures they use, His sun which supplies them with its daily light and heat. Their hopes and fears, joys and sorrows, wishes and expectations, are wholly limited within the narrow boundaries of time: they are unconcerned about God, or heaven, or eternity. St. John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof, but he that doeth the will of God, abideth for ever." St. James also says, "ye adulterers and adultresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is an enemy of God."

Our Apostle says then, that it was by the cross of Christ that he was crucified to the world; that is to say, his views and conduct had become so changed, that he could no longer sympathize as he once did in their pursuits; he could no longer join in their pleasures or run with the multitude to do evil;

yea, so uncongenial were *their* practices and *his*—his love to Jesus, and their hatred of him—their idolatries and his spiritual worship—their oaths, and his praises—their filthy talking and jesting, and his thanksgiving and prayers—that they could no more join in fellowship than *either* would be willingly attached to the mangled body of a malefactor, and they viewed each other with like mingled pity and distress;—of hatred to each other's sentiments, contempt for each other's pleasures, and dislike to each other's company.

That this was actually the case with respect to the first Christians, is evident from the discourses of our Lord, his parables, and the notices that are given us in the Acts and the Epistles; as when this same Apostle says, "we are always delivered unto death for Jesus' sake." And in another place, "being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the earth, and are the offscouring of all things, unto this day. For I think, that God hath set forth us the Apostles, *last*, as it were, appointed to death, for we are made a spectacle to the world, and to angels, and to men." This passage in the 4th of 1st Cor. is thought to have a reference to the shows of wild beasts common amongst the ancients, and of which the Roman people were particularly fond. Having chosen an eligible spot, a vast amphitheatre was erected, and on an appointed day crowds of people assembled from all the surrounding country. A succession of single combats, between a gladiator and one of the ferocious animals ensued, which, as they were well armed, generally terminated in favour of the former. At the close of this cruel

scene, a number of condemned criminals were brought forward and exposed, without any weapons of defence, to the infuriated rage of the most savage inhabitants of the forest: which unhappy men, both on account of their finishing the spectacle, and of the little possibility of escape, were called "the last." In such emphatic language did Paul express the danger, to which he and his fellow-disciples were subject, in professing the testimony of Jesus, and with lives and conversations becoming the Gospel.

And as to the manner in which Christians are to regard the world, they are told to come out from amongst them, and be separate, bearing the vessels of the Lord. It is said, "Let us go forth therefore to him without the camp, bearing his reproach; for here we have no continuing city." And again, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." They are "not to be partakers of other men's sins." They are warned not even "to *speak* of those things that are done of them in secret."

The account given of Lot in Sodom paints the feelings of the people of God, whilst in this wilderness of sin; concerning whom it is written, that "that righteous man was vexed (or exceedingly grieved) with the filthy conversation of the wicked, and that dwelling among them, by seeing and hearing, he tormented his righteous soul from day to day with their unlawful deeds." To which accords that expression of David, "Rivers of waters run down mine eyes, because they keep not thy law;" and this is what is meant when it is said, "by whom the world is crucified unto me."

It may also signify, its favour he no longer courted, he neither envied nor cared for its riches, he aspired not after its honours, he participated not in its joys. What appeared splendid to others, had no charms for him; crowns did not sparkle to his eyes, wreaths were faded, and glory was eclipsed. These he relinquished without a sigh to the devoted slaves of Satan, contented to be permitted to bear a cross after his Redeemer, and to wear his thistly crown, knowing that if he suffered with him, he should also reign with him, and that the happiness of Heaven would soon banish for ever the remembrance of his former woes.

Thus have we set before you that mystery of love, the cross of our Lord Jesus Christ,—the resolution formed by the great Apostle of the Gentiles, to glory in nothing else—and the effects produced by it, both as to *his* opinion of the world, and its opinion of him. In conclusion, permit me to ask in the name, and in the words of my Master, " What think ye of Christ?" how have your souls been affected by his cross and passion? " do you hide, as it were, your faces from him, is he despised, and do you esteem him not"? Has his history seemed to you a cunningly devised fable, or has it merely touched your sensibilities, as does some tragic story? Do you *really* believe, that the Son of God was incarnate for your Redemption, and that " he bore your sins in his own body on the tree"? You know these things, that is, you are familiar with the narrative of his life and crucifixion, for again and again on every returning Sabbath, have they been pressed home on your consideration. But *in your hearts* do you believe, on the testimony of the Bible, that about 2000 years ago, Jesus, the only-begotten of

the Father, and the Lord of glory, suffered on a gibbet to save your soul from hell? I doubt not, that most in this assembly reply, "we do." But permit me again to ask whether your lives furnish proofs of your sincerity? Is it possible that *you* can believe so unparalleled a truth, while perhaps no subject is so little present to your thoughts? Can *you* be said to believe, who habitually and without restraint violate the commandments He has left us? Have *you* the faith of Paul, who instead of being crucified to the world, are linked in the closest friendship with its children, who conform yourselves to their unhallowed practices, and find your heaven in their smiles? Ponder *ye*, if there be any such here present, those solemn words of inspiration, "The friendship of the world, is enmity with God." Let me ask, are you frequently in the garden of Gethsemane? Do you often visit Mount Calvary, and whilst you look towards Him, whom your sins pierced, do you mourn as for an only son, and are you in bitterness, as one that is in bitterness for a first-born? Are you willing to leave all for Christ? Do you confess Him before your fellow men? Do you take up your cross daily and follow Him? Are his pleasures your pleasures, his glory your glory, his friends your friends? Do you esteem it an honor to suffer any thing for his name's sake? In a word, have you, from the heart, uttered the language of the Apostle when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."?

Those who in the midst of much weakness, and with deep-felt consciousness of deficiency, can yet in sincerity respond to these questions, "This is my desire

and attempt, it is my wish to love above all other objects Him who died for me—you, who would not willingly indulge in the practice of known sin, who trust in his merits, sit at his feet, and inquire for his will; you, who by the grace of God can say, our affections are deadened to the things of the world, we are weary of its conversations, we aspire not after its honours, and are disgusted with its pleasures; you, who by the same grace love the disciples of Jesus as your best friends, the word of Jesus as your chief consolation, and the worship of Jesus as your heaven, let me address to you, my brethren, an exhortation to rejoice. With a confessed inferiority to this great Apostle, may you with these tokens, (notwithstanding your unworthiness) trace the characters of *that* faith which was once delivered unto the saints; the same which Paul received by revelation, and taught, and lived, and died in the belief of. Compared with this Leader of the Hosts of Israel, you shrink into the littleness of infancy. He had attained the fulness of the stature of a perfect man in Christ; you are but babes, yet still rejoice, and be thankful that God has made you to differ in so much from the world that lieth around you; but rest not contented here, this would be a token for evil. Ask not to see *how little*, but *how much* you can do, to be consistent with your profession; abhor the base and calculating spirit of *some;* imitate the noble example of our Apostle, till you glory only in the cross of Christ; you need not be ashamed of it, angels desire to look at it, it is the admiration of heaven, and the glory of eternity; it is also worthy of the most costly sacrifices, and the

devotion of our whole lives, having laid us under infinite obligations.

May our consciences answer as in the presence of the heart-searching God, to which of these two classes we belong, whilst we tremble at that awful denunciation, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." The grace of our Lord Jesus Christ be with you all. Amen.

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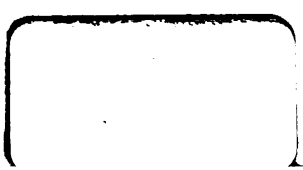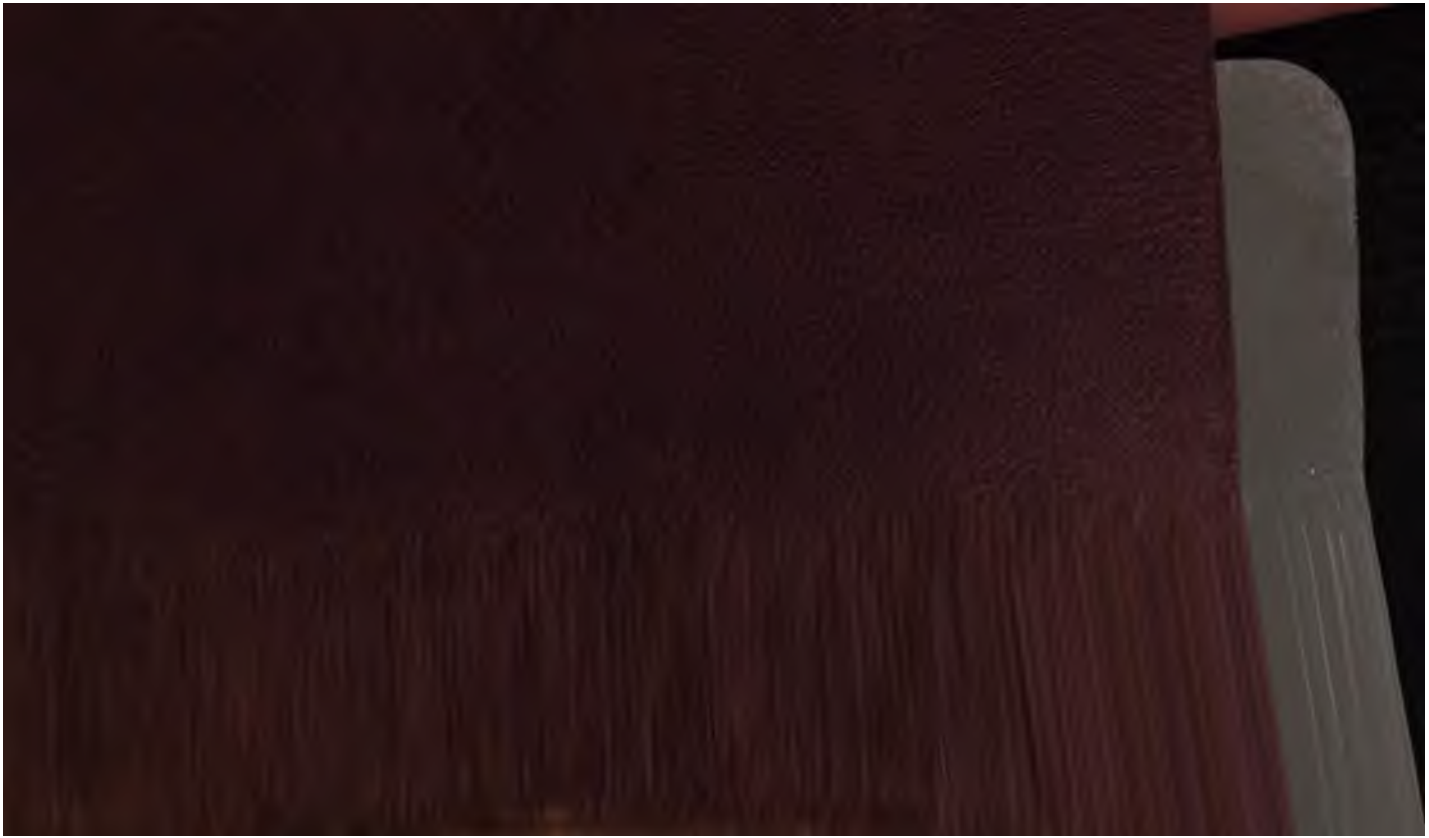
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